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Book of Abstracts

A Preliminary Observation on the Banai Community of Assam

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The present study would focus on the Banai community residing in the districts of Dhemaji and Goalpara. A small pocket of this ethnic group can also be found in the West Garo hills in Meghalaya. The total population of Banais in Assam and Meghalaya is approximately 35,000. No historical record or evidence have been found yet about the origin of the Banai community. The belief that they are an offshoot of Koch can be related only to the Banai *nikini* or clan among the Koch. According to the Banais, there is hardly anything in common between the Koch and Banais. The variety that the Banais speak is a mixture of two Indo Aryan languages, namely, Assamese and Bengali and it is mutually intelligible with the language spoken by the Hajongs. The Banais settled in Assam generally use the Assamese script for writing. Only 14-18 percent of the population is literate.[1]

Kondakov (2013) has made some observations about the Banais where in his survey of 'Koch dialects', he has described the Banais as a small distinct group found in the South Garo Hills district in one separate village and with other groups such as Koch and Hajong in the rest of the district. Their lifestyle is almost similar to the Hajongs, but they usually affiliate themselves with the Koch as Banai Koch (which is also mentioned in Majumder 1984:148, cited in Kondakov 2013:5, 6).

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[1] Ayo- Uttor Pub Bharat Banai Unnoyon Samitir Barkhik Adhibekhonor Smritigranta-2015. Edited by N. Banai.

From the preliminary observations, typologically, Banai exhibits SOV word order. Some of these features are discussed in the following sentences:

(1) ram-ra   am   kat-il-e

    Ram-NOM   mango   cut-PST-3

    'Ram cut the mango'.

(2) mɔi   ɔha   kɯlkɯ   dhemazi-bai   na-za-i

    1SG   coming   tomorrow   dhemazi-POSTP   NEG-go-FUT.1

    'I am not going to Dhemaji tomorrow'.

This paper would primarily focus on the preliminary observation of the data collected from two small villages, Kesakatoni and Bhoyam Belguri of Dhemaji district.

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Numerals in Kuki-Chin Languages: Some Observation on Hrangkhol and Khelma

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The Kuki-Chin languages constitute one of the most important subgroups of the great Tibeto-Burman language family (VanBik, 2009). The Kuki-Chin languages are mainly spoken in Indian sub-continent particularly in Northeastern part of India, Chittagong Hills District in Bangladesh and Chin Hills of Myanmar. The Kuki-Chin languages namely Hrangkhol and Khelma are mainly spoken in Assam, Mizoram and Tripura in India. Furthermore, Hrangkhol is spoken in Dima Hasao, Karimganj, and Hailakandi districts of Assam and Khowai district of Tripura. The Khelma or Sakachep is also spoken in Dima Hasao, Karbi-Anglong, Hailakandi and Karimganj districts of Assam.

A numeral is a word denoting a number. Numeral is a symbol or name that stands for a number. A number is a mathematical abstraction; a numeral is a word or phrase expressing a number (Hurford, 1975). The concept of numeral is noticeable in Kuki-Chin languages. The numeral systems in these two Kuki-Chin languages are more alike i.e., the numeral system in both the languages is mainly of decimal types. However the formation of ordinal numerals is quite different from each other. The numerals from one to ten are considered as basic numerals and the higher numerals in both the languages are formed by means of compounding. The majority of numeral roots in both the languages are mono-morphemic and the bi-morphemic numeral roots are numeral roots plus formative prefixes. Structurally, numerals in these languages can be categorized into five categories: (i) cardinal (ii) ordinals (iii) fractional (iv) multiplicatives and (v) distributives. Syntactically, the numeral usually follows the head noun as other SOV languages do.

The present paper attempts to explore some of the morpho-syntactic aspect of numerals in Kuki-Chin languages of Northeast India namely Hrangkhol and Khelma. The paper will also highlight the differences and correspondences of numerals in both the languages.

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Consonant Epenthesis as a hiatus resolution in Bodo

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Bodo is the Tibeto-Burman language spoken by the Bodo community in various parts of Assam and some parts of West Bengal in India. The language was recognized in the 8th schedule of the Indian Constitution as one of the official languages in 2003. Bodo follows the SOV word order and is an agglutinative language. The language is a tonal language and has two tones mainly high and low tones. It has 6 vowels and 22 consonants.

Hiatus is a heterosyllabic sequence of two or more adjacent vowels. Some languages disallow the occurrence of hiatus together and Bodo is one such language. The means of avoiding hiatus or resolving hiatus include elision of one of the vowels, diphthong or glide formation as well as epenthesis of a consonant in between the vowels. In Bodo, consonant epenthesis is the strategy to resolve hiatus. The paper aims to investigate all such environments where hiatus is resolved.

A consonant [w] is inserted when the sound is preceded by the rounded vowels [u] and [o] as in the examples below

/su.a/ [suwa] 'wash.Fut.Neg'
/gotʰo.a/ [gotʰowa] 'child.Nom'
/dao.a/ [daowa] 'bird.Nom'

A consonant [j] is inserted when a sound is preceded by the front vowels [i], [e] and [a] as in the examples below-

/mansi.a/ [mansija] 'man/woman.Nom'
/gele.a/ [geleja] 'play.Fut.Neg'
/mwsa.a/ [mwsaja] 'dance.Fut.Neg'

The indefinite marker *-ba* in Bodo
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This paper seeks to explore the semantic-pragmatic functions of the indefinite marker *-ba* in Bodo. As in other Tibeto-Burman languages such as Garo (Burling 2004), Bodo has a number of words that are suffixed with morpheme-*ba*. It is used to refer to non-specific or indefinite referents in affirmative, negative and interrogative sentences. The morpheme directly attaches to question words such as *ma* 'what', *manu* 'why', *boha* 'where', *mabla* 'when', *buzuŋ* 'which direction', *burui* 'how' and relative pronouns such as *sur* 'who', *bobe* 'which', *zai* 'whoever/whomever/whichever', etc. Theirmeanings overlap with the meanings of English words such as 'someone', 'something', 'someday', 'somewhere', 'sometimes', 'somehow', 'why-ever', etc.For example, in (1) *-ba* is used with *sur* 'who' which has an indefinite sense.

1. *bi-sur-ni-ao*   *sur-ba*   *pʰui-duŋ.*
   3SG-PL-GEN-LOC   who-IND   come-REAL
   'Someone has comein their house.'

-ba also follows case markers and carries the sense of indefiniteness such as in (2).

2. *aŋ*   *muija*   *sur-kʰou-ba* *pʰui-nai*   *nu-duŋ.*
   1SG   yesterday   who-OBJ-IND   come-NMLZ   see-REAL
   'I saw someone coming (here) yesterday.'

The other variant of *-ba* is *-bu* used in both affirmative and negative sentences. It occurs with relative pronoun*ze-* 'whatever'*, zerao* 'wherever'*, zerui* 'whatever'*, zetʰiŋ* 'whichever direction', *boi-* 'all', *rao-* 'no one' and is used in the sense where English uses 'nothing', 'nobody', 'nowhere', 'everywhere', 'every direction', etc.Some of these words such as *rao-*, *ze-*and *boi-*mandatorily require *-bu*to stand.Example (3) shows the use of indefinite *-bu* whereas (4) is ungrammatical.

3. *mitʰiŋ-ao*   *boi-bu*   *pʰui-zub-duŋ.*
   meeting-LOC   all-IND   come-complete-REAL
   'All (the people) came in the meeting.'

4. **mitʰiŋ-ao*   *boi*   *pʰui-zub-duŋ.*
   'All (the people) came in the meeting.'

In negative sentences, most of these words are constructed by adding *-bu* to a numeral formed with a classifier and *se* 'one' as in (5).

5. *mitʰiŋ-ao*   *sa-se-bu*   *mansi pʰu-ja-kʰui-mun.*
   meeting-LOC   CL-one-IND   man   come-NEG-NEG.PERF-PAST
   'Nobody came in the meeting.'

Like *-ba,-bu* occurs following case markers as in (6).

6. *zuŋ   boi-kʰou-bu   liŋ-duŋ-mun.*
   1PL   all-OBJ-IND   call-REAL-PAST
   'We invited all (the people).'

The two suffixes *-ba* and *-bu* concatenate with certain words such as *mabla* 'when', *zerwi* 'whatever', *zai* 'whoever', *zerao* 'wherever'. Such concatenated formsare used in the sense where English uses 'anyhow', 'never', 'anybody', etc. One of its uses is exemplified in (7).

7. *nuŋ   zerui-ba-bu   pas   za-kʰa-si-gun.*
   2SG   whatever-IND-IND   pass   be-DEF-IMM-FUT
   'You are going to pass anyhow.'

Assamese, an Indo-Aryan language, also uses the same marker *-ba* for the similar function. This paper will, additionally, try to address the mutual influences between the two genetically distinct but geographically contiguous languages through a systematic comparison.

This study is based on 1.3 million-word-corpus and the data presented here are from the standard variety of Bodo.

Abbreviations:
1	first person
2	second person
3	third person
CL	classifier
DEF	definite
FUT	future tense
GEN	genitive
IMM	immediative
IND	indefinite
LOC	locative
NEG	negative
NMLZ	nominalizer
OBJ	object
PAST	past tense
PERF	perfect
PL	plural
REAL	realis marker
SG	singular

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Polysemy of the morpheme –mə̀i in Tai-Khamti

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Tai-Khamti, a Tai Kadai language is spoken in the Narayanpur region of the Lakhimpur district of Assam and in the Namsai district of Arunachal Pradesh in India. It is also spoken in the Putao district and North Sagaing region of Myanmar. Presently, the language has a total population of 13,000 speakers (approx.) covering both Myanmar and India.

The present paper aims at discussing the polysemous usage of the morpheme –mə̀i in Tai-Khamti. The morpheme –mə̀i generally occurs as a case marker in Tai-Khamti. Case marking is defined as a relational dependent marking that a noun shares with its head. It has also been observed that the terminology of case has been used for radically different concepts covering a range of functions. Zwicky (1992) observes that the functions that are obtained using case markers are also obtainable using adpositions. Thus, following these premises, the present paper aims at discussing the case marker –mə̀i which has been observed to occur for accusative, locative, dative and allative case relations. Let us consider the following examples;

i.   *ram*   *sita-mə̀i*   *hə̀n-ɔ̀*
       ram   sita-ACC   saw-PST
       'Ram saw Sita.'

ii.   *mə̀n*   *guwahati-mə̀i*   *ū*
       3.SG   guwahati-LOC   stay
       'He stays in Guwahati.'

iii.   *ram*   *kə̀t-mə̀i*   *kā-ɔ̀*
       ram   market-ALL   go-PST
       'Ram went to the market.'

Case relations are mnemonic devices that reflect some semantic properties. It is evident from the above stated examples that –mə̀i share a common semantic property of destination which explains its occurence in the sentences. However, to denote instrumental, ablative, comitative and genitive case relations prepositions are used in Tai-Khamti.

The present paper aims to analyse the marker –mə̀i and its polysemous usage with respect to different verb types and case relations in Tai-Khamti.

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Deictic Motion in Hakhun Tangsa

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This paper deals with the expression of deictic motion events in Hakhun Tangsa, a Tibeto-Burman language mainly spoken in Arunachal Pradesh, India and Sagaing Division, Myanmar. Three separate strategies are involved in the expression of deictic motion, namely lexical, verbal operators, and serial verbs. The lexical strategy is by no means less interesting than the other two strategies in that the lexical verbs, *vɤ̀* and *kà/keʔ*, by themselves do not translate either as 'come' or 'go'. However, it does not mean they do not have an inherent deixis. Their distribution in natural discourse, their semantic extensions, and their grammaticalization pathway clearly indicate the former has a sense of 'proximal motion' and the latter has a sense of 'distal motion'. What is peculiar about these motion verbs is that their deictic center consists only of locations, usually one's dwelling place, exclusive of the speaker. The second strategy, the verbal operators, involves the speaker(s) as the deictic center, exclusive of location. Thus, both deictic motion verbs, such as *vɤ̀* and *kà/keʔ,* and non-deictic motion verbs, such as *cʰwé* 'run', and *hùn* 'carry', indicate whether the motion is toward or away from the speaker with the help of verbal operators. There are two cislocative verbal operators, *r* and *tʰ*. Although there are no particular translocative operators, all operators by contrast can be interpreted as translocative. Since there are two sets of deictic centers (location and speaker) involved in expressions containing deictic motion verbs *vɤ̀* and *kà/keʔ*, we find four logical possibilities in which we can combine the two verbs with the verbal operators, as illustrated in examples (1) through (4). The final strategy involves the serial verb counterparts of the two deictic verbs as associated motion markers. As associated motion markers, they occur with both (non-deictic) motion and non-motion events. The verb *vɤ̀* adds a sense of 'proximal motion', while the verb *kà/keʔ* adds a sense of 'distal motion'. The stem *kà* indicates that the event of the main verb is unrealized, i.e. it will take place at the end of the distal motion. The stem *keʔ* indicates that the event of the main verb is realized, i.e. the event took place before the motion or is simultenous with the motion.

(1)   kà   l-oʔ

      go   IMP-2SG

      'Go!' (go away from your dwelling place as well as from me)

(2)   kà   r-oʔ

      go   CIS-2SG

      'Come!'   (come away from your dwelling place towards me)

(3)   vɤ̀   l-oʔ

      come   IMP-2SG

'Go!' (go to your dweling place away from me)

(4) vɤ̀   r-oʔ

    come CIS-2SG

    'Come!'   (come to your dweling place as well as towards me)

Sùnàbàrí and Sànzàrí Dialects of Bodo: A Contrastive Survey

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Bodo, a Bodo-Garo language under Tibeto-Burman sub-family, spoken in the north-east India, North Bengal and Nepal by around 15 lacs native speakers, has several dialects based on geographical region, gender, register, etc. Sùnàbàrí and Sànzàrí which mean western and eastern respectively are two major dialects of the language. The Bodo folk believe that these are the two broad kinds of dialects in Bodo. However, a few other Bodo dialects of Assam like Bùrdùn, Christian, Kamrupi and Goalpariya spoken in Bijni area of Chirang district, Tangla area of Udalguri district, Kamrup district and Goalpara district respectively are also regional dialects of Bodo. Moreover, Mech and Meche spoken in North Bengal and Tarai Belt of the Japha District of Nepal respectively are also two regional dialects of Bodo.

However, Sùnàbàrí and Sànzàrí dialects are the widely divided dialects of Bodo. The former is the standardised variety of the language, which is spoken in the western part of Assam while the latter is spoken in the eastern part of Assam. These varieties are closely related to one another and, despite their differences, are most often mutually intelligible. The phonological, morphophonemic, morphological, lexical and morphosyntactic differences between these two dialects will be discussed in this paper. Some differences are given below–

Phonological: English Sùnàbàrí Sànzàrí

[vowel fronting] 'curry' ɯŋkʰɾi iŋkʰɾi

[sound change] 'drop' siɾi kʰɯɾi

[devoicing] 'fruit' pʰi̥tʰai pʰitʰai

[assimilation] 'startle' bagdao baddao

[sesquisyllable] 'do/make' kʰalam kʰ.lam

The difference in aspiration between these two dialects is also found; the degree of aspiration in articulating the voiceless plosives in Sùnàbàrí dialect is comparatively higher than that in Sànzàrí.

Morphophonemic: English Sùnàbàrí Sànzàrí

[causativisation] 'dry (vt)' pʰɯɾan pʰaɾan

[assimilation] 'go running' kʰaɾlaŋ kʰallaŋ

[adjectivalization] 'alive' gɯtʰaŋ gatʰaŋ

Morphological: English Sùnàbàrí Sànzàrí

[allomorphs] 'come-PROG' pʰɯi-bai pʰɯi-gasinɯ

's/he-ACC' aŋ-kʰɯo aŋ-kʰɯ

'bir-PFV' biɾ-dɯŋ biɾ-dɯ

[modalisation(?)] 'do not eat' da-za za-naŋ-a

Lexical: English Sùnàbàrí Sànzàrí

[different 'ladle' kʰɯsli gaɾba

lexical items] 'little' ese baŋai

'moon' okʰapʰɯɾ ukʰumbɾi

Grammatical Words: English Sùnàbàrí Sànzàrí

'BE' dɔŋ dɯŋ

'polar question particle' nama nɯma

'expression of contempt' gɯzɯŋ kʰalai

Morphosyntactic:
'I went yesterday.' > Sùnàbàrí: aŋ mɯija tʰaŋ-dɯŋ-mɯn
I yesterday go-PFV-PST
> Sànzàrí: aŋ mɯija tʰaŋ-nai
I yesterday go-ADJLZ
'Do not eat this more.' > Sùnàbàrí ese gɯbaŋ da-za
too much IMP.NEG-eat
> Sùnàbàrí esaŋ za-naŋ-a
this much eat-MOD-NEG
Syntactic difference between these two dialects of Bodo is very much rare, which we will try to find out in course of investigation later on.

Reduplicating words in Bodo

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Bodo, a well known Tibeto-Burmese Language of North-East India has plenty of reduplicating words to pluralize the Nouns, use as Adverbs, Adjectives and even Verbs. There are various techniques of forming such words in Bodo such as
(a) by adding a rhythmic word with no meaning e.g. *lama-sama: road-no meaning(roads)*, *wngkham-thwngkham: rice-no meaning (rice and other foods)*.
 (b)by adding borrowed words: In Bodo, words are duplicated with borrowed words too which have same meaning with the root form of Bodo; e.g. *sikhao-dakhat: thief-dacoit (thiefs), gwsw-mon:mind-mind(the 'mon' word is borrowed from Assamese).*
So, this paper will attempt to describe different patterns of such words in Bodo, which contribute to form different word classes and offer various scopes to study Bodo morphology.

Numerals in Lairamlo

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Abstract

Lairamlo is a dialect of Tangkhul spoken by the Ringpam people in Ringpam or Momlo Ringpam village in the Machi sub-division of Chandel District of Manipur, which have 540 (approximately) speakers. The term Ringpam is a compound word *ring* 'alive' and *pam* 'land' which literally means 'living land'. Lairamlo belongs to the Kuki-Chin-Naga sub-group of Tibeto-Burman family *(Grierson's LSI, 1903)*.

Numeral system in Lairamlo is mainly of the decimal type. Structurally, numerals in the language can be categorized into eight major types viz. (i) cardinals (ii) ordinals (iii) fractional (iv) multiplicative (v) distributives (vi) restrictive (vii) approximates and (viii) aggregative. Syntactically, the numerals usually follow the head nouns as in other SOV languages do.

In lairamlo, the basic cardinal numerals from 1/one to 10/ten are mono-morphemic. Interestingly, the higher numerals in the variety are formed by means of compounding. The ordinal numerals in Lairamlo are mainly formed by adding *kəsuŋpe* to the corresponding cardinal numerals except the ordinal numeral first *suŋhrik*.

The present paper attempts to describe some of the morphosyntactic aspects of numerals in Lairamlo. The data are collected from Ringpam village Chandel District of Manipur, through questionnaire and interview method.

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Negation in Zeme

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Zeme is a Tibeto-Burman language spoken in Tousem sub-division of Tamenglong District of Manipur, Peren district of Nagaland and Dima Hasao districts of Assam. Linguistically, Zeme belongs to the Kuki-Naga section of the Kamarupan group of Baric sub-Division of Tibeto-Burman languages (Matisoff, 2001). The total population of Zeme in India was 34,110 (Census of India, 2001). Typologically, Zeme is a tonal, agglutinating and SOV language.

Negation in most of the Tibeto-Burman languages is expressed by means of affixation either suffixation or prefixation; however infixation is hardly employed to express negation in the family of languages. Similarly, negation in Zeme is mainly expressed by means of affixation particularly by suffixation. Negation in Zeme can be formed at the clausal level but not at the constituent level. In other words, negative strategies in Zeme are those which are employed to negate the whole proposition or the clause. In Zeme, the negator mak is employed to negate both the declarative and interrogative clauses; however, a special negator is employed to negate imperative clauses. Unlike English negative indefinite e.g., no-body or nothing, the negative indefinite pronoun is formed by negating the verb rather than the pronominal. Furthermore, the nominalised clause and negative interjection are also negated by the general negator mak in the language.

The goal of the present paper is to describe some of the morphosyntactic aspects of negation in Zeme in the light of modern theories put forward by Dahl (1979, 2010), Payne (1997), Horn and Kato (2000), Miestamo (2005, 2007) and Horn (1989, 2010). The present study specifically attempts to investigate how to form negation, types of negators and their usage and functions in Zeme.

Word Initial Prenasalization in Liangmai

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Abstract

This paper presents the phonological representation of prenasalized consonants in Liangmai (ISO 639-3), a Tibeto-Burman language spoken by 75,000 speakers in Manipur and Nagaland in Northeast India. The prenasalized onset is very common in Liangmai which occurs with each and every consonantal phoneme in the language. For examples _nthiu_ 'boil', _nkan_ 'jungle', _mphia_ 'broom' etc. It is always articulatory homorganic with the oral period, is often strikingly brief, giving the impression of a single segment. The paper attempts to highlight the revisits the topic of prenasals which has been controversial due to the existence of two contrasting views. One view is that the prenasals form a single segment and the second view is that they are sequences of segments. The paper draws examples from Liangmai languages and argues that there are two types of "prenasals", one that is a sequence of a nasal + and obstruent, and the other, those function as a single consonant. It must be mentioned that the _Handbook of the International Phonetic Association_ does not refer to any prenasalized consonants.

Keywords: Prenasalized consonants in Liangmai

# Morphosyntactic analysis of Causatives in Nepali

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This paper attempts to describe the causative constructions in Nepali, an Indo-Aryan language, spoken mainly in Nepal and also widely in the neighboring countries like India, Bhutan and Myanmar. This paper will try to give a primary account of Nepali causatives as a valency increasing operation. In this paper we will mainly deal with the structure of causatives and the two types of causative found in Nepali. The impact of causatives in intransitive, transitive, and ditransitive verb will also be discussed in this paper. This paper will also show the characteristic features of Morphological causatives in Nepali.

For e.g.

   (a) The causative morpheme –a has two allomorphic variations –a and –au.

/-a/ ———————— /-a/   [occurs only before front vowels]

/-au/   [occurs only before consonants]
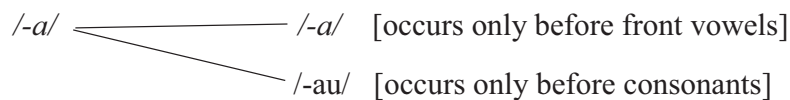
   (1) ma   timi-lai   biscut   khu-au-ch-u
       I-NOM   you- ACC biscuit eat-CAUS-PRES-1P.SG
       I feed you biscuit.
   (2) Priyanka-le   Sidhu-lai   nach-a-y-in
       Priyanka-ERG Sidhu-ACC dance-CAUS-PST-3P.SG.F
       Priyanka made Sidhu dance.

   (b) When the causative marker –a suffixes to an intransitive verb, it increases the number of argument in the derived transitive sentence. The valency rises in the derived construction with a change in the structure.

      Subject (intransitive) ⟶ Object (transitive)

In this paper we will also show the semantic parameters of causatives based on Bernard Comrie's observation. In the current paper we attempt at a detailed analysis and study of causative constructions in Nepali.

Keywords: Causatives, Morpho-syntax, Nepali.

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Personal Names and its Socio-Cultural Implications in Tedim Chin

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The present paper discusses about personal names in Tedim Chin. It explores how personal names are given and the relationship that exist between the giver and the name owner. Name is of great significance as it becomes the personal identity of an individual. Some of the communities from the Kuki-Chin sub-groups including Tedim Chin have a unique naming system as the last name of the name-giver becomes the first name of the new-born child. For instance, the name of the first born child in a family takes the last syllable of the grandparents name depending on whether the baby is a male or female; the female child is named by the grandmother and the male child by the grandfather. This system is important in tracing back the genealogy of a person. A given name also reflects the emotional status of the name giver. Notwithstanding this fact there are noticeable changes in naming system in recent times due to the impact of modernization in contemporary Tedim Chin society. The main focus of this study is on the cultural and semantic contents of personal names in Tedim Chin. It also investigates the changes and continuity prevailing in the context of naming system.

Keywords: personal names, naming system, genealogy, semantics, Tedim Chin, Kuki-Chin

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Affixation in Liangmai
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Abstract: Liangmai spoken by around 34,000 is a Tibeto-Burman language spoken in Tamenglong District of Manipur and parts of Nagaland. The language belongs to the Kuki-Chin-Naga sub-group of the Tibeto-Burman family Grierson (1903). Words in Liangmai may have either free or bound roots. Liangmai, which is an agglutinative language, affixes are very important as they take part in the formation of various words and in deriving several word class-such as; verb, noun, adjective and adverb. Liangmai have three pronominal prefixes: *ə-* first person: *əpiu* 'my father', *nə-* second person: *nəpiu* 'your father', *pə-* third person: *pəpiu*, 'his or her father'. Liangmai has one nominalizing prefix /-pə/, which when prefixed to the verbal root nominalize the root: *sək* 'drink' *pəsək* 'manner of his drinking'. Nominalizing prefix *pə-* can also be prefixed to the adjective to nominalize the word. *ku* 'high' *pəku* 'the degree of highness (its height)'. A suffix *duŋ* is attached to a noun stem or root in Liangmai to represent its plurality. *cəki* 'house' *cəki + duŋ* 'houses'. The suffixes *bi* and *karan* functions as the comparative marker in Liangmai: *di* 'big' *di + bi* 'bigger', *wi* 'good' *wi + karan* 'better'. Liangmai use t^hu and *laŋ* as superlative degree. They are in free variation: *di* 'big' *di + t^hu* 'biggest' *hum* 'sweet' *hum + laŋ* 'sweetest'. In Liangmai, agentive nouns are derived by suffixing derivational suffix *mai* to the verb. *Pak* 'run' *pak + mai* 'runner'. Derivational suffix *sui* which is attached to a verb *ken* 'read' and *ken + sui* 'readable'. *Tiu* 'eat' *tiu + sui* 'eatable'. Adverbs are derived by suffixing a derivational suffix *ziu* to the adjectives: *dun* 'short' *dun + ziu* 'shortly'. There are seven case suffixes in Liangmai: Nominative *niu*, Accusative *tu*, Genitive *gu* and *leŋ*, Locative k^hu, *gə* and *ləm*, Instrumental *niu*, Ablative *gəsu* and *ləmsu*, Associative *nai* and *pənai*.

Pronouns of Liangmai
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Liangmai spoken by around 34,000 is a Tibeto-Burman language spoken in Tamenglong District of Manipur and parts of Nagaland. The language belongs to the Kuki-Chin-Naga sub-group of the Tibeto-Burman family Grierson (1903). Pronoun forms are distinct class of substantives. It has been used in grammatical classifications of words to refer to a closed set of lexical items that can be substitute for noun or noun phrase. In Liangmai case suffixes can be added to pronouns. In this language it is divided into several distinct classes, including personal pronouns, possessive, reflexive, demonstrative, indefinite and interrogative pronouns. All these pronouns takes case suffixes but gender and number are not marked.

The aim of this paper is to provide a brief description of pronouns in Liangmai language spoken in Tamenglong and Senapati districts of Manipur. Liangmai personal pronoun differentiates three persons: first person, second person and third person. These three persons can be distinguished into three numbers: singular, dual and plural. The first person singular pronoun is *-i* 'I'. The second personal pronouns are *naŋ* 'you' (singular), *nəliu* 'you' (plural) and the dual form *nənai* 'you two' *nə-* second person pronominal, *nai* - pertains to two. The third personal pronouns are *-pə* 'he/she' and *pəliu* 'they' and the dual form is *pənai. pə-*third person pronominal, *nai* - Pertains to two; the objectives singular is *pək^hugə* 'to him' *pək^hu-gasu* 'from him'. The plurality is expressed through suffixation of /–*liu*/ to the first second and third personal pronouns.

An attempt will be made in this paper to analyze all the distinct classes of pronoun in the language

.

Causatives in Liangmai

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Liangmai, a Tibeto-Burman language spoken in Manipur and Nagaland, has causative constructions as one of its morpho-syntactic aspects. The purpose of this paper is to examine how morphological processes are applied to the formation of lexical and syntactic causatives in the language. Irrespective of their transitive and intransitive functions, morphological and lexical causatives will be analyzed in relation to their corresponding verb classes.

Matisoff (1989) reports that 'give' undergoes a common grammaticalization process in Tibeto-Burman languages such as Lahu to form a benefactive or causative marker. Similarly in Liangmai, the lexicalized *pi* 'give' functions as a causative. There is much evidence that the TB languages (Tibetan, Burmese, Lahu, Meiteilon/Manipuri, Rongmei, etc.) had a highly developed morphological process of forming causatives from simple verbs by addition of a prefix, which was a regular process of forming causative verbs. Liangmai have a uniform strategy for forming causatives from all kinds of non-causative verbs. All verbs, intransitive and transitive, form their corresponding morphological causatives by prefixing the causative marker *'pi'*.

(1a)   *təthi-tu   tədui   pi-sak   lo*
         dog-DAT water CAUS-drink   IMP.
         'Feed the dog (with water).'

(1b)   *oja-niu   əriakna-duŋ-tu   pi-chap   khai e*
         teacher-ERG   student-PL-DAT   CAUS-stand put DECL
         'The teacher made the student stand.'

Causative pi- is also used with a permissive function as shown below:
(1c)   *i-niu   pə-tu   pi-tad   mide*
          I.1PS-ERG 3PS-DAT CAUS-go   PERF
          'I have let him go.'

Another productive causative prefix used in Liangmai is *kam-*. This prefix turns an intransitive verb into a transitive one.

(2a). *chəki   kau kum   mide*
        house   fall down PERF
        'The house has fell down.'

(2b) *chəpuaŋ-niu   chəki kam-kau mide.*
       elephant-ERG house CAUS-fall PERF
       'The elephant has made the house fall.'

An attempt will be made in this paper to analyze all the possible causative formations in the language.

Ergativity in Liangmai
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Abstract:

This paper attempts to investigate whether Liangmai, a Tibeto-Burman language spoken in northeastern part of India, exhibits Nominative – Accusative (NOM-ACC) or Ergative – Absolutive (ERG-ABS) pattern. The Case marking system in Liangmai has not been studied thoroughly, hence it post a problem in both description and analysis. Works on Meeteilon, which is of the same language family as Liangmai, by scholars like Bhat and Ningomba (1997) and Chungkham (2000) claimed that the language shows NOM-ACC pattern. Following this trend, earlier works on Liangmai usually puts the language as NOM-ACC, the suffix *–niu* with the subject of the sentence in Liangmai as a nominative marker, and the suffix *–tu* with the object of the sentence as an accusative marker. But there are inconsistencies and a correct generalization of the particular case marking morpheme, i.e. *–niu* remains a challenge. In this paper I claimed that Liangmai displays 'ergative case' with the subject NPs when the verb in the sentence is transitive and not when the verb is intransitive, as per the definition of ergativity by Dixon (1979). This is exemplified in (1) and (2).

1. Transitive
    a. *zon-niu   mary-tu   dab   e*
       John-ERG   Mary-DAT hit   DECL
       'John hits Mary'
    b. *mary-niu   tei laŋ   e*
       Mary-ERG   rice cook DECL
       'Mary cooks rice'
2. Intransitive
    a. *zon   pak   e*
       John run   DECL
       'John runs'

The paper further claimed that there is a pattern of Ergative split in the language. The paper will show that the nature of split in the language is conditioned by volitionality, animal hierarchy, tense and aspect etc. which are also found in many other ergative languages.

The hallmark of Assamese language: the voiceless velar fricative /x/

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[Tusmita Deka (Tezpur University)]

Assamese is the major language spoken by majority of the people of Assam. This language belongs to the Indo-Aryan language family. The number of speakers of this language is around 13 million in Assam. There are 23 consonants, 8 vowels and 10 diphthongs. The voiceless velar fricative /x/ is the hallmark of Assamese language which is a unique and indigenous feature. This sound is not present in any other Indian languages. This paper investigates the contextual changes of the velar fricative /x/ in different dialects of Assamese (including Standard Assamese, Goalparia, Kamrupi, Central and Eastern). The allophonic variation of /x/ will be discussed to supplement our claim that it has a number of allophones which are different in terms of pronunciation from one region to another. The paper also discusses the positional variants /x/ of glottal fricative [h], the aspirated velar plosive [kʰ] and the coronal sibilant [s]. For example in Eastern dialect of Assamese this sound changes to /h/ in initial position of words like /xɔmɔi/ which changes to [hɔmɔi] 'time' and in the middle and final positions of words it changes to /kʰ/ in the words like [xahɔx] 'bravery' and /ɔxɔm/ 'Assam' which changes [hahɔkʰ] and [ɔkʰɔm]. This paper also illustrates when Non-Native speakers speak Assamese they try to produce this sound more like how Assamese people produce but they end with producing either /h/ or / kʰ/.

An Outline Grammatical sketch of linguistic communities in Tirap district: Field study

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Tirap district lies in the south-eastern part of Arunachal Pradesh; with its neighbouring states Assam in the north-west and Nagaland in the south-west; and shares an international boundary in the south-east with Myanmar. Tirap is bifurcated into two districts, Changlang on 14th November, 1987 and Longdin in 2013. Presently, Tirap is mainly inhabited by Nocte; few villages in the district show occupancy by Nocte-Ollo and Nocte-Khappa.

The Wanchos are mainly concentrated in Longdin district and are regarded as Upper Wancho. Linguistically, Wancho shows variation from village to village. Broadly, Wanchos from Tirap and Longdin districts may be divided into three varieties Upper, Middle and Lower. My data represents Lower variety of Chasa village, which also accounts for the variety spoken in Chanu, Orakho, Chatong and Longsom villages. However, Chatong's tone is different from the rest. My data also represents Upper variety of Khasa village. According to the native speakers, Wancho is also spoken in the village Tangnyu in Nagaland and in the villages Chujong, Longpa, Khlajup, Longkai, Gaktham and Papung in Myanmar.The variety spoken in the village Karnibari show similarities with some villages in Nagaland – Nyahnu, Nyasa and Nyakching.

Noctes form the bulk of population of Tirap. This study probes the so-called sub-tribes of Nocte – Olloand Khappa. Khappa variety is regarded as a literary medium of Nocte; hence the variety is used in composing songs and poetry. Ollo seeks to be an independent tribe in near future. Tutsa was regarded as a sub-tribe of Nocte, until 1991 the former got registered as an independent tribe. The dominance of Noctes can be further understood while categorizing a section of linguistic community in Tirap as "Wancho speaking Noctes".

My field-work in the month of June 2017 was mainly concentrated in Khonsa, the headquarter of Tirap district. My study involved Upper Wancho and Lower Wancho, Nocte and sub-tribes (Ollo and Khappa) and Tutsa.

The present study attempts to draw an outline grammatical sketch of Wancho, Nocte, Ollo, Tutsa and Khappa on the following features:

Personal Pronouns and Demonstratives
Temporality and Be-verb
Negation
Interrogation

The study also accounts for a comparative vocabulary with recordings.

Re-assessing conditional clauses in Sizang Chin

Tyler Davis (Independent)

Sizang Chin (Northern Kuki-Chin, Tibeto-Burman) has been reported to have two different "types" of conditionals, with the verb stem being the primary determining factor between the two types. King (2009:151–152) suggests that type one's conditional (with Stem I) assumes the hypothetical situation to be false, and type two's conditional (with Stem II) assumes the hypothetical situation to be true.

While King provides substantial evidence to support this claim for Lai, Mizo, and Falam, the evidence provided for conditionals in Sizang is removed from any context, with no examples of conditionals co-occurring with Stem I in Tedim given for comparison. To further investigate what is happening here, the author has turned to his own data to look for possible explanations.

Preliminary data from Sizang folktales suggest, that there is only one true conditional clause in which *lɛ̂:* co-occurs with a verb in the primary stem (Stem I), and that clauses in which *lɛ̂:* co-occurs with verbs in the secondary stem (Stem II) are marking a type of temporal clauses. The conditional marker *lɛ̂:* occurs a total of nine times in the corpus. A summary of its occurrences corresponding to the verb stem are given below:

Table 1: Occurrences of lɛ̂: in corpus

Stem of head verb of clause	No. of occurrences
Stem I	5
Stem II	4
Indeterminate	2
Non-verbal	1
Total	**12**

For the purposes of this paper, the non-verbal and indeterminate occurrences of the conditional marker are not analyzed.

An example of a conditional with a Stem I verb is given in (3):

(3)   *na=tîːa*   **nŭam lɛ̂:**   *nâ:=daːk-bŭ*   *tɔ̂:*   *hoŋ*   *kî-tăn*   *tăn*
        2=return.E   **wish.I CONDT** 2=gong-set   with   CIS   relinquish.I   IMP
        'If you want to go back home, give me your gong-set'

(3) is a clear and indisputable example of a conditional clause in which lɛ̂: co-occurs with a stem I verb (*nŭam - nôp*). In this story, the protagonist, Pu Tongseal, attempts to take a gong-set from a rival village's headman. As Tongseal and his men have captured this headman and are holding him against his will, it can be assumed that he does indeed want to return home. This goes against King's original hypotheses of conditionals, as the TRUE assumption, according to King, corresponds to Stem II, not Stem I.

An example of a conditional with a Stem II verb is given in (4):

(4)   *tuːa*   *tʰíŋkúːŋ-tɛ̆:*   *nîː*   *pʰŭːk*   *aː*
        that   tree-PL   two   chop.I   NF

        á=pʰû: *lɛ̂:*   *pŭːk*   *tʰɛ̂i*   *ŋɔ̂l*   *hɛ̂t*
        3=chop.II   CONDT fell.I   able.I   NEG   probably.not
        'You chop at those trees and **when** you chop, you probably can't fell them.'

(4) contains two clauses, with the first clause showing the primary stem of 'chop'. Unlike King and Stern's analysis, the use of Stem II here appears to be signifying a *temporal* clause, rather than a conditional. This same pattern is seen in (5):

(5)	*lăm-pí:*	*ŋɔ̂l*	*dûi:.suŋ*	*a:*	***tôt***	***lɛ̂:***	*lăm*	*am*	*a:*
	road-AUG	without	forest	LOC	**pass.II**	**CONDT** road	forget.I		NF

'When he passed through the roadless forest, he lost his way and [a tiger came and helped].'

Again, the clause in which *lɛ̂:* occurs alongside a Stem II verb (*tɔ̂n - tôt*) appears to be expressing *temporal* information, rather than conditional information. While it may be argued that (4) is presenting a hypothetical, (5) is describing the temporal information surrounding an actual event within the narrative.

     Contrary to King's original analyses, the data from the corpus suggests that actual conditionals in Sizang only occur with verbs in the primary stem. Clause in which *lɛ̂:* occurs alongside a Stem II verb appear to be marking temporal information, rather than conditional information. However, more investigation is still needed regarding the difference between this type of temporal marking and the typical temporal marking with *tiaŋ* following the head verb.

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Abbreviations

1	1st person	IMP	imperative
2	2nd person	NEG	negative
3	3rd person	NF	non-final
I	Primary Stem	PL	plural
II	Secondary Stem		
AUG	augmentative		
CIS	cislocative		
CONDT	conditional		
E	(either) Identical verb stem		

ADJECTIVES IN RONGMEI: A MORPHOSYNTACTIC STUDY

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Among the inhabitants of Assam the colorful Rongmei, a tribe of the Zeliangrong Naga groups captures a very special place in the part of population. Burling (2003) stated that Rongmei (Nruanghmei) belongs to the Zeme group of Tibeto-Burman languages. Linguistically, Rongmei has close affinities with Liangmei, Paomei, and Zeme. Tibeto-Burman languages are typologically stands a distinct family of languages is supported by its typical linguistic features as shown in most of the recent studies on the languages at large. The determination of noun-adjective-verb as distinct classes of words is also one of the complex phenomena in almost all the languages of the family i.e., either nouns or adjectives are indistinguishable from verbs. Thus, they share common morphosyntactic features. So in some Tibeto-Burman languages, there is no distinct word class as we called adjectives. Some of the stative verbs are behaving like adjectives to modify a noun in a noun phrase and they subsequently use predicatively. Adjectives in most of the Tibeto-Burman languages never agree with its argument what the verb does. Majority of the adjectives in the language are derived from the stative verb by affixing nominal suffix in the form of *-mai* to the verb stem as *si* 'be bad' *si-mai* 'bad'. *dai* 'be big' *dai-mai* ' big' Interestingly, a handful of adjectives in the language can be used as predicatively as well attributively. Functionally, when Rongmei adjectives modify a noun, it occurs with the same nominalising suffix *-mai*. The aim of the present paper is to describe the morphosyntactic aspects of Rongmei adjectives in the light of modern theories put forward by Dixon and Aikhenvald (2004), and Bhat (1994).

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Verbal Agreement in Korbong

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Korbong is a critically endangered Tibeto-Burman language of Tripura. The language is closely related to Anal, Bong, Bongcher, Chorei, Darlong, Hrangkhol, Kaipeng, Kharam, Mizo, Moulsom, Pangkhua, Ranglong, etc. It is mainly spoken in the Khowai and West district of Tripura with a handful of speakers.

Typologically, Korbong is a tonal, agglutinative and verb-final language. Besides, Korbong shares typical features of Kuki-Chin languages such as presence of inclusive-exclusive distinction, decimal numeral system, verb stem alternation, verbal agreement, non-prominence of tense, and so on. However, none of the scholar has mentioned about the position of Korbong in any sub-grouping of TB languages. The total number of Korbong speakers in Tripura is estimated about 250.

The Kuki-Chin languages all have an innovative prefixal agreement system (DeLancey (2011). Similarly, Korbong displays the typical feature of Kuki-Chin languages as the language has a prefixal verb agreement paradigm based on a set of pronominal clitics. However, the post-verbal suffixal agreement is totally absent in the language. In other words, Korbong has prefixal verbal agreement system marking subject argument (not the object) for persons. It is also observed that the verb agreement is an obligatory syntactic feature in the case of declarative and interrogative clauses rather than imperative and negative constructions.

The present paper is an attempt to explore the nature of verbal agreement in Korbong in different syntactic and semantic domains.

Key words: Korbong, Kuki-Chin, verbal agreement

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Word formation process in Kokborok

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This paper emphasizes on various word formation process found in Kokborok language. Kokborok is a language spoken in the Northeast Indian state of Tripura. It belongs to Bodo-Garo sub group of Tibeto-Burman language family.

Word formation is a process in which new words are created from an existing word. Kokborok uses different word formation processes viz; affixation, compounding, coinage, borrowing etc. Compounding is one of the important processes in kokborok wherefrom new words are created by combining two words. For example, *yak-kheb* which is formed by combining two words *yak* 'hand' and *khep* 'hold' which literally means hand hold. Affixation and reduplication also plays an important role in the creation of words. Reduplication in Kokborok can be partial or complete reduplication. Some words are also borrowed from Indo-Aryan and English words and make completely new words, for example, *kokduk* is totally new words which *kok* means 'words or language' and *duk* means 'wire' which literally means 'telephone'. Other word formation processes like back formation, clipping and acronyms are not being used in Kokborok which are applicable in English words.

Therefore, this type of study is very much necessary in understanding how new words can be form from an existing one.

Information Structure Markers in Tibeto-Burman Languages

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Most Tibeto-Burman languages have one or more Information Structure Markers (ISM's). These morphemes, sometimes called discourse particles, pragmatic particles, topic markers, focus markers, etc., indicate the discourse pragmatic status of a noun phrase or clause. For example, in a Karbi tale involving a man and a dog, at one point the dog says to the man:

> kopù=si   nè=**ke**   nang=ke-pa-pár-pòn-pò=ma
> how=FOC   1EXC=**TOP**   1/2=NMLZ-CAUS-cross-take-IRR=INTERR
> 'How will *I* take you across [the water]?' (Konnerth 2014: 499)

Without the topic particle *=ke*, this could be interpreted as a simple question. The addition of *=ke* indicates a contrast between 'I' and other imaginable possibilities, giving the question a sense of 'I am only a dog, how can *I* help you?'

These constructions are difficult to elicit, but are extremely common in natural discourse. Because they are not an important feature of European languages, they are ignored in much of the descriptive literature on languages of South Asia. This paper will present examples of ISM's from Classical Tibetan, Karbi, and Boro, discuss some of the pragmatic categories which are distinguished in more complex systems of ISM's.

An analysis on the aspectual particles of Meeteilon

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This paper is an attempt to understand the expression of temporal relations in Meeteilon giving emphasis on the distribution of aspect i.e., lexical (aktionsart) and grammatical aspect (aspectual particles). In Manipuri Aspectual system is rich and complex and aspectual distinctions are indicated by suffixes to the verb alone or combined with temporal adverbs. The data presented in this paper would be organized according to Vendler's (1967) four-way classification of predicates: states, activities, accomplishments and achievements.

1.1 States: In Meeteilon, stative verb often occurs with a realized or simple aspect marker -i. And when the stative verb occurs with a perfective aspect re/-le, it no longer remains in stative form and may be interpreted as an event. For example, the stative predicates like nuŋsi 'love', lei 'posses' when marked with the perfective aspect marker –re, it is seen that their combination usually give inceptive meaning turning a stative situation into an achievement one. The absence of a terminal point in stative predicate makes it incompatible with the perfective aspect because in the perfective aspect the focus is on termination and boundedness, and there is a strong association with the past time reference.

1.2 Accomplishment: The achievement situations described by the achievement predicate kɑ 'win' with a realis marker –i and progressive aspect marker –li/-ri such as kɑi 'win' and kɑri 'winning' respectively, seems to be anomalous because of their momentaneous semantics. But when the acheivement predicate kɑ 'win' is marked with a perfective aspect marker –le/-re as in kɑre 'have won', it denotes the termination of the situation since the punctual semantic content of achievement verbs make them ideal to combine with perfective aspect.

1.3 Activity: The activity predicates pɑ 'read', thoŋ 'cook', etc, when marked with a realis marker –i, yield a state which is ongoing and when it is marked with a progressive marker –li/-ri, it gives a state which is repetitive. And when the activity predicate thoŋ 'cook' and pɑ 'read' is with a perfective aspect marker –le, the sentence though grammatically is acceptable, it no longer remain an activity one. The reason why perfective is not applicable in activity verbs is that activity verbs lack an end point.

1.4 Accomplishment: The accomplishment situations described by the accomplishment predicates like si 'die' and tu 'fall' with a perfective aspect marker –le/-re seems to be perfectly fine. This is because accomplishment predicates have an inherent end point and their combination with perfective aspect indicates the situation as a whole and completed. But the achievement situations described by the accomplishment predicates with a realis marker –i seems to be grammatical but not acceptable in accomplishment situations since there is no terminal boundary. However, their acceptability in accomplishment situations improves when the sentence is accompanied with a past time temporal adverb like ŋəsi əyuk 'today morning' and ŋəraŋ nuŋdaŋ 'last night' in Meeteilon.

Pronouns in Anal

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Anal is an undocumented, endangered language (UNESCO, 2009) spoken by the tribe of the same name inhabiting the border areas of Manipur and Myanmar. It is one of the thirty-three recognized scheduled tribes of Manipur including recently recognized three scheduled tribes namely Paomei, Tarao and Kharam (Manipur Gazette, 2003). Anal belongs to Kuki-Chin-Naga group of the Tibeto-Burman sub-family of languages (Bradley, 1997) which is mainly spoken in Chandel, Churachandpur, and Thoubal districts of Manipur with a total population of 13,853 (Census Of India, 2001). Typologically, Anal is a tonal, agglutinating and verb final language which has a strong agreement system both for subject and object for all the persons except for the third person object.

The present paper is an attempt to describe the morpho-syntactic aspects of pronoun in Anal. Pronouns in Anal may be classified into the following categories: (i) personal pronouns, (ii) demonstrative pronouns, (iii) reflexive pronouns (iv) interrogative pronouns and (v) indefinite pronouns. The personal pronouns in Anal lack gender distinction however they distinguish singular-plural. Like some of the Kuki-Chin languages of Manipur, Anal has inclusive and exclusive distinctions in the case of first person plural pronouns however the first person singular pronoun does not make such distinction. In Anal, the demonstrative pronouns are formed by adding the proximate determiner *-he* and distal determiner *-le~ (l)e ~ to* to the third person personal pronoun *əma*, such as *əma-he* 'this' and *əma-le* or *əma-to* 'that'. Anal has both the basic and derived interrogative pronouns. Most of the interrogative pronouns in language are derived from the basic ones by adding various case markers. Unlike English and other Indo-European languages, Anal does not have distinct form of indefinite pronouns. Therefore, indefinite pronouns in the language are usually derived from interrogative pronouns *əku* 'who' *da* 'what' by adding the morpheme *ra* to the same.

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Clause Types in Phong
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This paper is a descriptive account of the structure of the different types of clauses in Phong. The Phong community is one of around eighty sub-communities of the larger Tangsa community, who live on both sides of the Indo-Myanmar border (see Morey, in print). Phong belongs to the Bodo-Konyak-Jingpho sub-group of the Tibeto-Burman family and is spoken by around 3000 people spreading across six villages in the Changlang district of Arunachal Pradesh and in the Tinsukia district of Assam. This study is based on the data collected from a village called Wagun Ponthai, situated 20 km away from Jagun, along the Assam and Arunachal border.

Clauses in Phong can be differentiated between final clause and non-final clause. The final clauses usually occur sentence-finally and are generally marked by what has been called as 'Sentence Final Words' (SFW) or agreement word (see Dai and Diehl, 2003). These words express person, number, polarity, tense and aspect. The non-final clauses are marked by a non-final marker (NF) *ni* following the main verb. In example (1), there are two clauses indicated with square brackets. The initial non-final clause is marked by the non-final markers *ni*, and the final clause is marked by the SFW *taʔ*.

(1)	*[li*	*ʒaʔdok*	*le*	*hui-van*	*ni]*	*[tʰoŋ-e*	*so*
	that	fish.kind	DEF	carry-here	NF	basket-LOC	DP

sak	*sen*	*taʔ-ti]*
inside	keep	PAST-REPORT

'He carried and put the fish inside the basket.'

Besides the chained clauses, this paper will also look at various kinds of subordinate embedded clauses, such as relative clauses and adverbial clause types.

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Tense and Aspect markers in Kokborok

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Kokborok, a Tibeto-Burman language of the Boro-Garo sub-group is mainly spoken in the North Eastern state of Tripura. A handful of speakers are found in Karimganj District of Assam, Dhaka and Chittagong Hill Tracts of the present Bangladesh. According to the 2001 census of India the Kokborok speakers were estimated 761,694 in India.

This paper attempts to look at different tense and aspect markers in Kokborok. The examples provided are based on data collected by me consisting of around 55,000 words. It presents that Kokborok has five tense markers namely, *-o* 'present tense', *-kʰa* 'past tense', *-nai* 'definite future', *-anə* 'indefinite future' and–*glak* 'negative future', illustrated in examples (1) through (5).

1. */-o/* present tense
bo	tʰaŋ-əi	toŋ-**o**
3SG	go-PROG	AUX-PRES

   'S/he is going'

2. /-kʰa/ past tense
tʰaŋ-nai	sal-o	chəŋ	Kolkata	tʰaŋ-**kʰa**
go-NMLZ	year-LOC	we	PN	go-PST

   'We went to Kolkata last year'

All the suffixes can occur as first positional suffixes. Only *-kʰa* can occur in the second position following *-nai* 'definite future', *-o* 'present tense' and *-glak* 'negative future'. For example *tʰaŋ-nai-kʰa* 'about to go', *tʰaŋ-o-kʰa* 'to go again', and *tʰaŋ-glak-kʰa* 'will not go'.

3. */-nai/* definite future
aŋ-si	səkaŋ	ka-**nai**	bai
1SG-DM	first	climb-DFUT	sister

   'I will climb first sister'

4. */-anə/* indefinite future
pʰai-di	zoto-no	səi-lai-**anə**	tei	pori-lai-**anə**
come-IMP	everyone-POM	write-SOC-IFUT	and	study-SOC-IFUT

   'Come let us all write and study.'

5. */-glak/* negative future
toŋ-muŋ	cha-muŋ	kan-muŋ	lob-muŋ-rok-no	pok-əi
stay-NMLZ	eat-NMLZ	wear-NMLZ	pray-NMLZ-PL-POM	forget-NF

man-**glak**
can-NFUT

   'Will not be able to forget our habits, foods, clothes and our prayers.'

Furthermore, I will show that Kokborok has two aspect markers: progressive and immediative. Aspect in Kokborok is expressed through auxiliary constructions. These constructions involve the auxiliary verb *toŋ* and one of two suffixes on the main lexical verb. Progressive aspect is expressed by the suffix *-əi* on the main verb followed by the auxiliary *toŋ*, as in (6). An immediative aspect is expressed by the suffix *-nanai* on the main verb followed by the auxiliary *toŋ*, as in (7).

6. */V-əi toŋ/* progressive

    bi-ni   *mare-song-ni*   *nok-o*   *tʰaŋ-**əi***   ***toŋ**-o*
    3SG-GEN   friend.female-PL-GEN house-LOC   go-PROG   AUX-PRES
    '(She) is going (on the way) to her/his friend's house'

7. */V-nanai/* Immediative

    goria   *məsa-nai-rok*   *pʰai-**nanai***   ***toŋ**-kʰa*
    dance   dance-NMLZ-PL   come-IMM   AUX-PST
    'The goria dancers are about to come'

Tones in Hruso-Aka: An Acoustic Approach

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Abstract

This paper examines the tonal property of Hruso-Aka, a language belonging to the Hrusish family of the greater Sino-Tibetan language family. 4 native speakers (all male), aged between 25 to 56 years, participated in the acoustic experiment. A dataset comprising a list of 60 words (with two-way or three way tonal contrasts) were recorded in two different contexts: in isolation, and in a fixed sentence frame of 'I X say', (X being the target word). For the subjects to be able to maintain the tonal contrast between the words with distinct meanings, a method of priming was used.

In order to avoid inter/intra-speaker and token variations, we adopted the z-score normalization procedure (Disner 1980, Rose 1987). The results confirm the presence of (at least) three lexical tones- viz, falling tone, mid tone and low tone in Hruso. Subsequently, one-way repeated measure ANOVA was conducted to validate the findings of the production experiment.
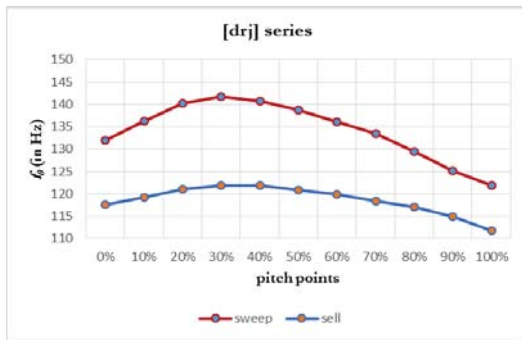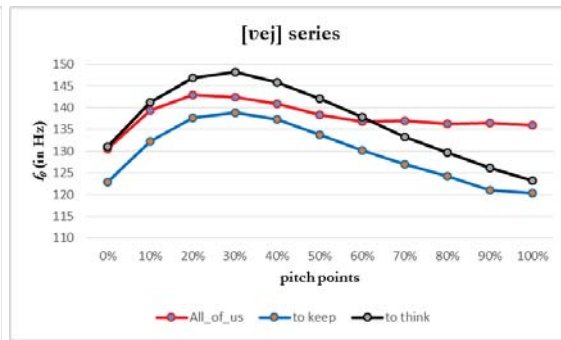
Figure1   Figure 2

Figure 1 and Figure 2 represent non-normalized, averaged pitch tracks for [drj] and [ʋej] series respectively (n= 32 (4 speakers * 4 repetitions, 2 contexts).

Key words: tone, Hruso-Aka, ANOVA, f_0, normalization

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Composition of Compounds and Preparation of a Digital Database in Garo

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In this paper we examined the properties of Garo compounds. In addition to that, the present work also presents a digitized lexical database of this language. A total of 500+ lexical items were digitized using *LexiquePro* and equivalent lexical meanings were provided in English and Assamese. The digitized database could primarily be used as learner's dictionary within and across the community.

Garo belongs to the Bodo-Garo group in the Tibeto-Burman language family. This language is spoken in India by the Garo tribe living in the hilly terrains of western Meghalaya, mainly in the three districts of East Garo Hills, West Garo Hills and South Garo Hills.

To understand the properties of Garo compounds we prepared a questionnaire consisting of multi-domain lexical items. A total of 180 compounds were recorded from four native Garo speakers. Those words were examined and analyzed to understand the process and properties of Garo compounds. One of the key distinguishing features of compounds is the absence of inflectional morphology between the constituents of a compound. Our findings suggest that semantically Garo compounds can be divided into three different classes; viz. *endocentric* (e.g. /pa/ 'father' + /gitʃam/ 'old' = /pagitʃam/ 'forefather'), *exocentric* (e.g. /nok/ -'house' + /ma' –suffix = /nokma/ 'landlord/headman'), and *copulative* (/tʃiʔa/ 'sweet' + /meseŋa/ 'sour' = /tʃiʔa – meseŋa/ 'sweet and sour'). Of them, copulative compounds constitute the bulk of the Garo compounds whereas only a few exocentric compounds are noticed to be present in Garo. From the structural point of view we have observed at least seven subtypes- Noun-Noun (/sil/ 'iron' + /kʰamal/ 'priest' = /silkʰamal/ 'blacksmith'), Adjective-Noun (/dʒaŋgil/ 'back' + /tʃipak/ 'direction' = /dʒaŋgiltʃipak/ 'backward'), Verb Noun (/amʔa/ 'to find' + /bol/ /wood/ = /amʔbol/ 'firewood'), Noun-Adjective (/anʔtʃi/ 'blood' + /diŋʔa/ 'warm/hot' = /anʔtʃidiŋgipa/ 'warmblooded'), Noun-Verb (/dʒadʒoŋ/ 'moon' + /tʰeŋʔa/ 'bright' = /dʒadʒoŋtʰeŋa/ 'moonlight'), Verb-Verb (/wata/ 'to leave' + /gala/ 'to throw' = /watgala/ 'forsake'), and Verb-Preposition (/dʒoka/ 'to flow' + /suaka/ 'over' = /dʒoksuaka/ 'overflow'). Of them, noun-noun, adjective-noun and verb-verb are more productive whereas the showed limited occurrences. The Garo language is predominantly left-branching (the modifiers come before the head) when it

comes to noun phrases; however, a few cases of right-branching is also observed in Garo. Thus, in Garo, compound nouns are often formed by left-hand heads.

Key words: compounds, Garo, digitization, endocentric, exocentric, copulative

On the language of definitions in a bilingual dictionary: a perspective from pedagogy

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Dictionaries seek to align the fine knowledge about the world to the knowledge of the concerned language(s). The success of this alignment is challenged by various issues, more critically in a bilingual dictionary. This paper brings forth some such issues that we came across in the area of the language of definitions while compiling The Oxford Compact English-English-Assamese Dictionary. Three such issues are taken up for discussion in brief below.

Deciding which structures in one of the languages would best define those in the other in a bilingual dictionary is a major issue, in the first place. We can take the definition of 'bachelor' as an example shown in (1) with its constituent analysis.

(1) bachelor: [a man $_{NP}$] [who has never married $_{REL}$]

Here, the relative clause is functioning as a post modifier of the NP. In English it is a fairly unmarked way of encoding complex NPs. Such constructions are not very common in Assamese, where a non finite clause pre-modifies the NP, as in (2):

(2) bɔrɔlɑ: [bijɑ   nɔ-pɔt-ɑ $_{NF}$]   [puɹuħ $_{NP}$]'

       marriage   NEG-do-NF   man

       "A man who has never married"

Its marked literal counterpart is:

(3) [e-zɔn   lʊk $_{NP}$] [zi   bijɑ   pɔt-ɑ   nɑe $_{REL}$]

      one-CLASS   person who   marriage   do-NF NEG.PRS

A second issue was the noun/verb ambiguity, an outcome of the practice of using a nominaliser -ɑ suffix to the Assamese verb roots while translating them from English in this dictionary. For example, the Assamese bare form for 'do' is 'kɔɹ' which is translated as kɔɹɑ here for various reasons. Assamese has a bare form 'mɑni lɔ' for 'agree' but no form as '*mɑni nɔlɔ' (nɔ- ː the negativiser) for 'disagree'. A verb+ -ɑ construction (mɑni nʊlʊ-wɑ, in this case) has to be used to illustrate such concepts. Here arises the ambiguity between a noun and a verb, as the same form can function as both. For example, zʊwɑ [zɑ 'go'+-ɑ (nominaliser)] can be both verb and

noun. Such problems were addressed in this dictionary by a classifier –tʋ attached to the verb+-ɑ construction where it functions as a noun as in (4) and (5).

(4) zʋwatʋ 'going' (noun)
(5) zʋwɑ 'go' (verb)

A third finding was about how deictic terms are used in both the languages. Consider example (6), which is the translation of 'intention: what you plan to do'.

(6) (ɑmi)	kɔɹ-im	buli	b̪ɔb-ɑ	kʋnʋ	kɔtʰɑ
1PL	do-1.FUT	SUBORD	think-NF	some	thing

Assamese equivalents for English 'you' are tumi (2SG) or tʋmɑlʋk (2PL), but using a second person pronoun in such statements is unidiomatic in Assamese and so 'you' is translated as ɑmi (1PL) 'we', which is omissible.

Research on the definitional components of dictionaries attracts a great deal of attention, especially when it comes to the educational and pedagogical relevance of such work. A discussion of this kind as proposed in this paper can serve as useful components for pedagogic lexicography.

PRELIMINARY ANALYSIS OF BIATE

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Biate is one of the endangered languages of North East India which belongs to the Kuki-Chin subgroup of the Tibeto-Burman language subfamily (Grierson 1903). It is spoken in Jaintia Hills of Meghalaya, North Cachar district (Dima-Hasao) of Assam, Northeast Mizoram, Aizawl district, Darlawn, Ratu, and New Vervek villages of Mizoram and Manipur. Biate is closely related to Hmar, Hrangkhol, Ranglong, Sakachep and Chorei often referred to as 'Old Kukis' in the literature of Kuki-Chin. According to the (Ethnologue 2017) the total population of Biate is 19,000. The word Biate is derived from *Bia* 'worship' and *Te* 'people'. Hence, the literal meaning of Biate can be translated as worshippers. Biate is one of the many Kuki-Chin languages which have not seen the light of linguistic description from linguists both Indian and foreign scholars alike. Thus, this paper attempts to highlight the findings and preliminary analysis of data collected during the fieldwork in Haflong, Dima-Hasao district of Assam.

Based on the preliminary analysis, it is observed that Biate is a tonal language. It has six vowels /i/, /e/, /a/, /ə/, /o/ *and* /u/and twenty consonants/p/, /b/, /t/ /,d/, /k/, /pʰ/ /kʰ/, /tʰ/ /m/, /n/, /ŋ/, /r/, /f/, /v/, /ɬ/, /l/, /s/, /z/, /h/, /ts/. Biate has numerals with suffix *-ka* as in,/kʰat-ka/'one' /nik-ka/'two' /tʰum-ka/'three'and so on. Syntactically, Biate is a verb-final language, with SOV as its basic word order. Biate employs postpositions (Pp), which follow the noun phrase they combine with. Adjectival modifiers of nouns like numerals, classifiers demonstratives, intensifiers, quantifiers etc. precede the noun. The question particle in Biate occurs at the end of the sentence. Time and place Adverbials occur in descending order in Biate.

Key word: Biate, Kuki-Chin, phonology

Reference:

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Agreement in Tedim Chin

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Tedim is a Tibeto-Burman language of the Kuki-Chin subgroup spoken in Myanmar and also in Chrachandpur district of Manipur, India. The total population of Tedim is 189,000 (Ethnologue 1990). This paper aims to discuss the verbal agreement system in intransitive, transitive and ditransitive paradigms. Unlike, other Kuki-Chin languages like Thadou, Tedim verbal agreement is present only in the colloquial speech; which is the focus of this paper.

Intransitive paradigm
Tedim Chin intransitive verb agrees with its S for person and number and shows an inclusive-exclusive distinction with 1st person dual and plural as shown in (1). The agreement clitic is absent for 3rd person, but the number (plural) of the S is indicated by *-uʔ* and occurs postverbally.

	Sg		**Pl**	
1a).	kei	pai=ŋ	kɔu	pai=uŋ
	1sg	go=1sg	1pl.excl	go=1pl
	'I go/went'		'We (excl.) go/went'	

b.			ei	pai=haŋ
			1pl.incl	go=1pl
			'We (incl) go/went'	

c.	naŋ	pai=teʔ	nɔu	pai	uʔ=teʔ
	2SG	go-2	2PL	go	pl=2
	'You go/went'		'You (pl) go/went'		

d.	amaʔ	pai	amau	pai-uʔ
	3SG	go	3PL	go-PL
	'He/she goes/went'		'They go/went'	

Transitive paradigm
When the A is in 1st and 2nd person, a transitive verb show agreement with only its A for person and number. When the A is in plural, the number of the A is indicated by a postverbal suffix *-uʔ* as shown in (2)

(2a)	nɔu	kei	ɔŋ	mu-uʔ=teʔ
	2PL	1SG	toward	see-PL=2
	'You (pl) see me'			

b.	nɔu	amaʔ	mu	uʔ=teʔ
	2PL	3SG	see	PL=2
	'You (pl) see him'			

But, when the A is in 3rd person, a transitive verb agrees with its A only for number. It may be noted that the number agreement which occurs postverbal is present only when both the A and P are in plural as shown in (3)

(3a).   amau   ei   ɔŋ   mu-uʔ
          3PL   1PL   toward   see-PL
          'They see us'

    b.   amau   ei   ɔŋ   mu-uʔ
          3PL   1PL   toward   see-PL
          'They see you (pl)'
.

When both the A and the P are both 3rd person, a transitive verb agrees with its A only for number irrespective of whether the P is in the singular or the plural as in shown in (4).

(4a)   amau   amaʔ mu-uʔ
         3PL   3SG   see-PL
         'They see him'

    b.   amau   amau mu-uʔ
         3PL   3PL   see-PL
         'They see them'

Ditransitive Paradigm

When the A is in 1st and the P and R in 2nd and 3rd respectively, a ditransitive verb agrees with only its A for person and number irrespective of whether the P or R is in singular or plural. But, when the A is in 1st and the P and R in 2nd and 3rd person respectively, a ditransitive verb may agree with its A for person and or it may agree with its P for person and number as shown in (5)

(5a)   ke-n   amaʔ/amau nɔu   tuŋ-aʔ   ɔŋ   ap=iŋ
         1SG-ERG   3SG/3PL   2PL   on-LOC   toward submit=1SG
         'I submit him/her/them to you (pl)'

(b)   ke-n   amaʔ/amau na=   tuŋ-uʔ-aʔ   ɔŋ   ap=iŋ
         1SG-ERG   3SG/3PL   2=   on-PL-LOC   toward submit=1SG
         'I submit him/her/them to you (pl)'

When the A is in 2nd person and the P and R either in (1st and 3rd), 3rd and 1st) or (3rd and 3rd), a ditransitive verb agrees with its A for person and number. As with the transitive verb, the plurality of the A is indicated by as post verbal element-*uʔ*.

    On the other hand, when the A is in 3rd person and irrespective of the persons of the (P and R), a ditransitive verb agrees with its A only for number and the plurality of the A is indicated by the same postverbal suffix -*uʔ*.

Title: On the genetic position of Chakpa within Luish languages

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Keyword: Chakpa, Cak/Sak, Kadu/Ganan, subgrouping, historical linguistics

Abstract

Chakpa is a dead language which is usually classed under the Luish group of the Tibeto-Burman language family. It was once spoken in the Imphal valley by such clans as Andro, Sengmai, Phayeng [McCulloch 1859]. However, they do not speak Chakpa anymore. They now speak a variety of Meithei and are collectively known as Lois [Devi 2002]. The Luish languages are divided into three major groups: (i) Cak-Sak, (ii) Chakpa and (iii) Kadu-Ganan [Matisoff 2013]. In this paper, based on my field data (Cak, Sak, Kadu and Ganan) and secondary sources (McCulloch [1859]), I will try to classify Chakpa within Luish.

The characteristics of Luish languages are summarised as follows:

(1) a. the order of numeral classifiers: CLASSIFIER-NUM for one, while NUM-CLASSIFIER from two onward

b. the negative prefix *a-

c. the andative marker *a and the completive marker *aŋ

d. implosive stops and their reflexes in sister languages

Within Luish, Cak-Sak can be separated from the other two by the following innovations:

(2) a. *ti > kyi: PLu *ti 'sweet', Cak kyi, Kadu-Ganan ti, Chakpa ti

b. *khy > ʃ: PLu *khyá 'red', Cak ʃá, Kadu-Ganan há, Chakpa ha

c. *w > v: PLu *wak 'pig', Cak vaʔ, Kadu-Ganan waʔ, Chakpa wak

Chakpa and Kadu-Ganan can be separated from Cak-Sak by the following innovations:

(3) a. the loss of *r: PLu *a/n-har 'crab', Cak nəhaiŋ, Kadu-Ganan ʔəha, Chakpa aha

b. the unique linker for borrowed verbs: PLu *t/ló, Cak —, Kadu-Ganan tó/ló, Chakpa to

Kadu-Ganan can be separated from Chakpa by the following innovations:

(4) a. *-l > n: PLu *wal 'fire', Cak vaiŋ, Kadu-Ganan wan, Chakpa wal

b. the development of the infix -l-: PLu sáw 'fat/oil', Cak ʔasá, Kadu-Ganan sʰəló, Chakpa sa

On the other hand, Chakpa and Ganan share the following innovations in common:

(5) a. *ɓ > m: PLu *ɓok 'eggplant', Cak ɓəʔóŋsɨ, Kadu pauʔpɔɕi, Ganan mouʔmɔɕi, Chakpa mokminsi

     b. the addition of final stops (ʔ/k) in the coda position after *iy and *uw (for Chakpa, sporadically):

     PLu *hál-ciy 'cat', Cak háiŋ, Kadu hanɕî, Ganan hánsìʔ, Chakpa haljik

     PLu *kᴴ-yuw 'rat', Cak kəyvu, Kadu kəyù, Ganan cùʔ, Chakpa kutuk

Because Kadu and Ganan are lexically more closely related, I assume that the innovations in (5) happend independently after the separation of Kadu-Ganan from Chakpa.

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Phonemes in Sylheti

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Sylheti is one of the dialects of Bengali, an Indo-Aryan language which is mainly spoken in the Sylhet district of present Bangladesh (Grierson, 1903). It is also spoken in the Northeastern part of India particularly in the Barak Valley of South Assam, North Tripura district of Tripura, United Kingdom, United States and some of the Gulf countries in the Asian sub-continent. There are over 10,000,000 speakers of Sylheti throughout the globe, including 8,000,000 speakers in Bangladesh (Mikeal, 2007). Some scholars considered that Sylheti is a distinct language due to significant differences from Standard Bengali and lack of mutual intelligibility among the duo. In support to the above view, it can be stated that undoubtedly Sylheti was formerly written in its own script, *Sylheti Nagri*, similar in style to *Kaithi* with minor variations. Nowadays it is almost invariably written in *Bengali script* because of various socio-political reasons.

Sylheti has of 34 segmental phonemes, with 29 consonants and 5 vowels. Out of five vowels, Sylheti has two front */i, e /* two back /o, u/ and one central /a/ vowels. Sylheti has sixteen stops i.e. /p, p^h, b, b^h, t, d, t^h, d^h, ʈ, ɖ, $ʈ^h$, $ɖ^h$, k, k^h, g, g^h/, one affricate /ts/, four fricatives /s, ś, h and z/, three nasals /m, n, ŋ/, three liquids /l, r and ɽ / and two semi-vowels /w and y/. All the vowel phonemes in Sylheti are oral. The vowel length is not phonemic in the dialect. However the aspiration is phonemic in Sylheti.

The present paper is an attempt to describe the phonemes of Sylheti spoken in Barak Valley region of South Assam. The paper will also address the distribution of phonemes in different positions of words in the dialect.

ASSIMILATION PROCESS IN MARING

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Assimilation is a phonological process in which a sound becomes more like its neighboring sound. This process can occur either within a word or in between words and is of two types, regressive and progressive. This paper will bring to limelight the types of assimilation found in Maring. Maring is a lesser known language spoken in southeastern part of Manipur. It comes under the subgroup of Chin-Kuki-Naga of Tibeto-Burman family. Maring exhibits total regressive assimilation within word boundary. It is a prevalent morphophonological phenomenon that effects the formation of perfect aspect (-kur) and genitive case marker (-jəi). For instance, if a verb ends with "ŋ", the perfect aspect will become "ŋur", if it ends with "l", the perfect aspect will become "lur". Some examples are given below:

mən + kur → mən-nur
catch + PRF → caught

ip + kur → ip-pur
sleep + PRF → slept

The same process occurs with genitive marker "jəi". The marker changes with a change in the ending sound of the possessor.

modun + jəi → modun-nəi
modun + GEN → modun's

patər + jəi → patər-rəi
grandfather + GEN → Grandfather's

This process gives rise to various allomorphs of "kur" and "jəi". However, in case of words (both verbs and nouns) ending with vowel sounds either /j/ or /w/ are used depending upon the feature front and back of the end word. See the examples below:

hi + kur → hi-jur

die + PRF → died

su + kur → su-wur

wash + PRF → washed

kəi + jəi → kəi-jəi

1SG + GEN → my

toto + jəi → toto-jəi

toto + GEN → toto's

These changes occur in reference to all the verbs and possessors. The target sounds are changed completely in reference to its preceding segment. Such changes seem to be facilitating a smooth, effortless and economical task of utterance. The paper will discuss in details the cause of assimilation process, the type found in Maring, their formulated rules and restrains and the various implication the process has on the language.

Keywords: Maring, Morphophonemic process, Total Regressive assimilation

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Vocalic Distinction in Eastern and Western Kamrupi Variety of the Assamese Language

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The Assamese Language genetically descends from the Indo-Aryan Language Family, which is mostly spoken in the state of Assam, where it is an official language. Within the Assamese Language, the dialects, Eastern and Western differ in terms of vowels and consonants. A comparative study of vowel distinction among lexical and derived words in Eastern and Western Kamrupi variety of Assam will be discussed in this paper. This paper mainly deals with vowel change in lexical and derived words including deletion, diphthongization and also deals with vowel change in loan words.

1. In some lexical words, the rounded low-mid back vowel /ɔ/ in the Eastern Variety is realised as unrounded low front vowel /a/ in the Western Kamrupi variety. For example,
    /gɔs/ > /gas/ 'tree'
    /kɔna/ > /kana/ 'one eyed man'
2. In some lexical words, the unrounded low-mid front vowel /ɛ/ in the Eastern variety is realised as unrounded low front vowel /a/ in the Western Kamrupi variety. For example,
    /kɛsa/ > /kasa/ 'raw'
    /kɛha/ > /kaha/ 'sour'
3. In some other words, rounded high back vowel /u/ in the Eastern variety is realised as rounded high-mid back vowel /o/ in the Western Kamrupi variety. For example,
    /zupuha/ > /zopoha/ 'bushes'
    /asur/ > /asor/ 'scratch'
4. Diphthongs generally attract stress. The second syllable which bears a diphthong in the Eastern variety becomes a syllable with a monophthong, while diphthong is formed in the stress syllable which is in the initial position in the Western Kamrupi variety; as in,
    /dukʰia/ > /duikʰa/ 'poor'
    /kazia/ > /kaiza/ 'quarrel'
5. Vowels in the medial position get deleted both in lexical and derived words as shown in below:

Lexical words			Derived words		
Eastern	Kamrupia	Gloss	Eastern	Kamrupia	Gloss
kɔmɔla	kɔmla	Orange	nɔkɔru	nɔkru	Shall not do
ʈeʈeli	ʈeʈli	Tamarind	Koise	kosi	Has/have said

6. Loan words also carry vowel distinction both in the Eastern and the Western Kamrupi variety:

/pɔmp/ >/pamp/ (from English)

Here, the rounded low-mid back vowel /ɔ/ in the Eastern Variety is realised as unrounded low front vowel /a/ in the Western Kamrupi variety.

The Nominalizer –*ba* in Dimasa
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Dimasa is widely spoken in the state of Assam and Nagaland in North East India. The language is known as "Grao-Dima" to the Dimasas. The Dimasa language is a part of the Bodo-Garo group of Tibeto-Burman. As per the 2001 census, Dimasa has a population of around 112,000. The major chunk of the population is located in the Dima Hasao district of Assam. My study is based on the Hasao dialect, which is also considered as the standard dialect. The examples that I have entered in this paper is from the data that I have collected consisting more than 50000 words. My study is on the nominalizer –*ba* in Dimasa and its varied functions. It is possible that the nominalizer is related to the oldest Bodish nominalizer -*pa* (DeLancey 2005). Apart from being a nominalizer, the morpheme also functions as past and habitual marker.

As a clausal nominalizer, the suffix -*ba* takes as its domain the clause or clause combinations, and the nominalized clauses may function as complements, adverbial, or nominal modifiers (see Carol Genetti 2008). In example (*i*), the nominalizer is suffixed on the verb *zi* 'eat', indicating that it is a verb of a nominalized clause, and the nominalized clause functions as the subject argument of the clause. In example (*ii*), the nominalizer is suffixed on the verb *glik* 'sink', and the nominalized clause functions as the object of the verb *bau* 'think'. In example (*iii*), the nominalized verb *ham* 'good' modifies the noun *gwai* 'betel nut'. In example (*iv*), the nominalized clause functions as a reason adverbial clause. The nominalizer –*ba* is also found on finite independent clauses, where it codes tense and aspectual function. In example (*v*), the nominalizer is attached to the existential copula *doŋ* and adds a past time interpretation. In example (*vi*), the nominalizer is attached to the main verb *daŋ* 'work', but it adds a sense of habitual event in this sentence. Thus, we can see that the nominalizer -*ba* has a wide range of functions.

i.   [*silikatʰai*   *zi-ba*]   *sau-ne*   *ham-bi*
       haritaki   eat-NOMZ   body-BEN   good-COP
       Eating of haritaki is good for health.

ii.   [*dzaɾ-ni*   *zadzi*   *dini*   *i-lai*   *so-ʃi*   *glik-ba-kʰe*]
       REFL-GEN   community   today   PROX- RECP   reach-?   sink-NOMZ-DOM

       bau-lai-hi…
       think-RECP-NF
       Thinking of our community sinking to this point today…

iii.   *abai*   [*gwai*   *ham-ba-kʰe*]   *labu-ma*   *ʃani-ba*
       father   betelnut   good- NOMZ-DOM   bring-IFUT   tell-PST
       Father told to bring the good betelnuts.

iv.   [*hadzi*   *ha-ba-ni*]   *mel*   *kʰam-pʰu-ja-ba*
       rain(N)   rain(v)-NOMZ-GEN   meeting   sit-POT-NEG-PST
       The meeting couldn't happen because it rained.

v.   *bu-ni-ha*   *ɾza-ɾza*   *miʃeb*   *doŋ-ba*
       3SG-GEN-LOC   hundred (REDP)   buffalo   EXIST-PST
       He had hundreds and hundreds of buffalo.

vi.   *dziŋ*   *miʃeb-dzaŋ-ʃe*   *pʰdain*   *daŋ-ba*
       1PL   buffalo-INS-DS   paddyfield   work-HAB

We plough the fields with buffaloes.

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Dijuwa and Hasao dialects of Dimasa: A Comparative Study

Monali Longmailai and Rakesh Jigdung (Tezpur University)

Abstract:

Dimasa is a Bodo-Garo language from the Tibeto-Burman language family spoken in northeast India, mainly in Assam and Nagaland. It has mainly four dialects: Hasao, Hawar, Dembra and Dijuwa. The first three dialects are spoken in Assam: Hasao is spoken in Dima Hasao district, Hawar in Cachar, Dembra in parts of Nagaon and Karbi Anglong. Dijuwa is spoken in Karbi Anglong district in Assam and Dimapur district in Nagaland. Hasao is the standard dialect and it has sub-varieties such as Hasao (standard dialect), Humri, Semsa and Walgong. Other varieties from these four major dialects remain to be identified and need a major documentation and research.

The aim of the paper is to explore some of the linguistic features present in Dijuwa, in comparison to standard Hasao, from phonology, morphology and syntax. It will look at the phonological and morphological resemblances in both the dialects. One of the most interesting phonological features in Dijuwa is having devoiced unaspirated stops [b̥], [d̥] and [g̊] in every word positions, while Hasao has these as the voiced unaspirated counterparts [b], [d] and [g], though devoiced [b̥] and [g̊] tend to occur only word-finally. Among the word formations, the loan languages are different for borrowings in Dijuwa, which are mostly from Assamese for the part spoken in Assam as in *bostu* and Nagamese *saman* in Nagaland, while in Hasao from Bangla *dʒiniʃ* to mean 'things'. In syntactic constructions, Dijuwa expresses evidentiality with the use of the particle *ni* for 'first hand' knowledge, while the same is used as *tʰi* for 'first hand' knowledge in Hasao respectively.

This is, perhaps, the first attempt towards a dialectal study of Dimasa since, except for the standard Dimasa, i.e. Hasao, there has been no documentation done on the other dialects of the language. According to Dijuwa speakers, those people in and around Dijen and Langkher in Karbi Anglong are particularly known as *Dijensa* and *Langkhersa*, which will be observed in the final part of the paper to identify if they have sociolinguistic variations within the Dijuwa dialect.

Hunphun-Tāngkhul Language Change in Progress
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Like the English do and make, many Hunphun-Tāngkhul lexical words are polysemous in nature, the selection of which should be done contextually. ʃai 'eat' is equivalent to a range of verbs, such as za 'eat' , məɸi 'suck', məlek 'lick', ŋəhom 'eat candy without chewing', ŋəpɯ 'eat solid with liquid', ŋəmai 'eat with rice' etc. Likewise, sa 'do' is equivalent to sem 'make'. Though synonymous, one is not the exact meaning of the other. It is semantically and contextually different and should be used accordingly. This polysemantic feature of the language might have led to the disuse of many lexical words in the process of language accommodation as HT is the lingua-franca of Tāngkhul-Nāgā Community which composes of over 100 dialects. Contrary to the usual norm, at present, observation can be made on the paradigmatic selection of Lexical items in speech based on synonymity rather than contextuality, which is a case of simplification of the language. This present study will thus discuss the variations in the use of these lexical items as an evidence of Hunphun-Tāngkhul language change in progress.

Language Contact and Conflict in Mizoram: The Case of Tuichawng Village

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Abstract

Tuichawng village is located in Lungsen Block, Lunglei District of the state of Mizoram, closely to international border of Bangladesh. As per 2011 Census, the village has a population of 2464 of which 1259 are males while 1205 are females. Chakma and Mizo are the dominant languages. These two languages serve as link languages and used for inter and intra communication among tribal as well as non-tribal communities. Other languages such as Mogs, Nepalis, Santhalis, Bengalis and Bihari are also present in minute concentration. This paper will attempt to describe the linguistic situation of Tuichawng Village with reference to language contact and conflict between the above mentioned languages. It will also look into the degree of visibility and use of language in the different domains affecting the common use of languages in this part of Mizoram.

Keyword: *Language Contact, Conflict, Tuichawng Village, Linguistic Situation*

Word Formation in Chiru

[Mechek Sampar Awan (Assam University, Silchar)]

Abstract:

The present paper attempts to discuss word formation in Chiru, a Kuki-Chin group of the Tibeto-Burman Language family spoken by 8599 (Census of India: 2011) speakers. Chiru is spoken in Kangpokpi, Churachandpur and Noney Districts of Manipur and Cachar District of Assam. Like most of the Kuki-Chin languages, Chiru is an agglutinative language in which almost every syllable represents a morpheme. Most of the roots tend to be monosyllabic in nature. However, there are also bisyllabic roots in the language but each bisyllabic root can be segmented as composed of two morphemes. This paper discusses three main processes of word formation in Chiru: affixation, compounding and reduplication.

(Keywords: Kuki-Chin, Chiru, Word Formation)

The Phonology of Borrowed Words in Hajong

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Abstract: The present paper examines the phonological changes that have taken place in the borrowed words from Indo-Aryan languages in Hajong, a tribal language spoken in Assam and Meghalaya. Hajong has borrowed hundreds of words from Indo-Aryan languages like Assamese and Bengali, and also from English. Borrowing in Hajong is not "gratuitous". It borrowed only those words/terms for which it didn't already have stock. In the process of adaptation, these borrowed words have undergone considerable phonological changes, viz., epenthesis, metathesis, devoicing, deaspiration, cluster simplification, elision, vowel harmony, etc. Phonological rules for some of the processes have been formulated, and some examples of interaction of rules and derivation of words have also been provided.

Key words: Phonology, Borrowing, Hajong.

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The Conjunctive Participles in Assamese

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The conjunctive participle constructions (CPC) are common feature of the South Asian Languages. CPCs are non-finite subordinate clauses in which the verb is marked with a participial morpheme. Assamese is a language in which CPCs may be found.

In Assamese, the non finite marker –I, can be used as the conjunctive participial marker. The main difference between a non finite -i and a conjunctive participial marker -i is that a non finite -i-ending verb form complements the matrix verb and there is only one instance of such complementation in a clause. On the other hand, the participial -i can functionally modify the matrix verb with conjunction with more than one such verb forms, which qualifies it to the nomenclature "conjunctive participial marker". Perhaps, this distinction between these two identical verb forms is best exemplified in the following set of examples:

(1) a. ami [zia-i] as-õ
We-nom live-NF be-1p
'We are alive.'
b. [S1ami [S2[V3mɒr-i] [V2mɒr-i]] [V1zia-i] as-õ]]
We-nom die-cpm die-cpm live-NF be-1p
'Lit.: We are dying dying alive.'
'We are surviving in great pain'

In (1a) the -i in the bracketed verb is a non finite marker and the non finite verb complements the auxiliary verb. In (1b) the same -i form appears with three verb forms, which are shown as V1, V2, V3 for ease of reference. Here, as the gloss shows, the -i suffix in V1 is the non finite marker which complements the auxiliary verb. However, the -i suffix in V2 and V3 are, though identical with the one in V1, is different in that the verb forms to which it is suffixed, do not complement the matrix verb. Rather they function as adjuncts to the matrix clause, showing evidence for repeated use of the same.

Again, instantiating the said repeated use of the -i cpm in Assamese, we find CP clauses in sentences with serial verb construction like (2):

(2) aideu-e am-to kin-i dhu-i kat-i kha-l-e
Aideu-A.nom mango-cl buy-cpm wash-cpm cut-cpm eat-pst-3p
'After buying, washing and cutting, Aideu ate the mango.' (Nath 2003)

According to Chowdhary (2008), "This -i ending form has an inherent perfective aspect". This may, at the first sight, be quite expected because; the perfective meaning of the conjunctive participial marker is found in most of the Indo-Aryan (Masica (1991)) and Dravidian (Krishnamurti (2003: 291)) languages and in most of these languages, it is homophonous with the past tense marker. However, in Assamese, the cpm -i is not homophonous with the past tense marker.

In cases where the matrix verb is specified for [+ past], the perfective sense of the participial verb is may be retained. However, when the matrix verb is specified for [- past], the perfective sense of the participial verb is difficult to infer. Consider the following example:

(3) [ga dhu-i] [bhat kha-i] ɦi skulɔ-lɒi zɒ-b-ɒ
body wash-cpm meal eat-cpm he school-dat go-fut-3p
'He will go to school after having his bath (and then) having his lunch.'

As (3) shows, when the matrix verb is in the future tense, the inherent perfective sense of the participial verb is untenable; it could, perhaps, be best to say that the tense of the -i participial is anterior to the matrix time.

Again, in the following example, far from being perfective, the action denoted by the participial verb is simultaneous with respect to the matrix verb which is in past:

(4) tai [hah-i hah-i] kɒl-e ze...

She-nom smile-cpm smile-cpm say-pst-3p that...

'Smiling she spoke that...'

Therefore, we assume that the -i ending participial verbs, have a [+ relative] tense which is anterior or simultaneous to the matrix tense depending on whether the actions denoted by the verbs are sequential or not. If sequential, it is anterior; if not, it is simultaneous.

Thus, this paper proposes to outline semantic and syntactic facts about the CPC in Assamese from a cross-linguistic perspective, in hopes of providing a picture of Assamese CPCs amenable to theoretical analysis.

Polysemy as Exhibited by Categories in Bodo

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In the present paper, we focus on polysemy as displayed by categories in Bodo from a Cognitive Linguistics point of view. On the Cognitive Linguistics approach, all natural language categories, whether lexical or grammatical, exhibit polysemy to different degrees so that the vocabulary and also the grammar of any language remain mind-sized. Thus, the same word or the same construction may mean related but different things, i.e. a word or a construction has a basic meaning which is then extended by way of metaphor and metonymy in various directions. Thus, for example, the basic meaning of the Bodo verb *za* is 'to eat food', but by extension the verb is also used to mean, e.g. 'He got a scolding', i.e. when in English one *receives* scolding like a thing is received from some source (hence the use of the verb *get* in the English example above), in Bodo, one 'eats' scolding. By way of another example, the basic meaning of the Bodo adjective *rezeng* is 'light', but by extension, it also means someone who speaks verbose all the time.

In the current paper, we focus on polysemy as displayed by the categories of verb, adjective, noun, and postposition in Bodo. The data used in the paper for analysis is collected from the native speakers of Bodo living in the Sonitpur district of Assam.

CASE MARKING POSTPOSITION IN LOTHA

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ABSTRACT

This paper attempts to describe case marking in Lotha, spoken in Wokha district, Nagaland. Lotha is a generic name and refers to both the linguistic group and the ethno-cultural entity. Lotha are racially Mongoloid and linguistically, it has been classified under the Ao group of the Naga sub-branch of the Tibeto-Burman languages (Lewis et.al, 2015). Till date, there has been no comprehensive work done in Lotha, it is an under-documented language, threatened by extinction. The speakers of Lotha are scattered all over Nagaland but the majority are concentrated mainly at Wokha district of Nagaland. A case in Lotha is a suffix and a case form is a complete word, where it is not possible to isolate a case suffix. Case marking in Lotha serves to discriminate between functions performed by a noun phrase i.e. Grammatical relations such as subject, object, indirect object, processor, etc and semantic roles such as agent, patient, recipient, location, etc. Cases in Lotha are determined by a verb like *pi* 'to give' which requires a subject in the nominative, an indirect object in the dative (if specified) and a direct object in the accusative (if specific) or nominative (if nonspecific) as in;

alex-na   yothi-ci   kyoŋ-ci   pi-cho
alex-NOM banana-ACC man-DAT give-PST
'Alex gave the banana to the man'

Case in Lotha is a complex phenomenon where nominative case appears in four different environments governed by noun and also by pronouns. The nonspecific nominative marker -na occurs in almost all the subject of a noun phrase irrespective of its environment; whether a noun or a pronoun and transitive or intransitive verbs. Whereas the nominative markers -co, -yo and -no occurs elsewhere. In Lotha the noun stems of different shapes take different inflectional suffixes, and the differences are phonologically conditioned by principle of vowel harmony, etc.

Keywords: Lotha, case marking, postposition, nominative, accusative

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The stem alternation in Rengmitca
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It is well-known that South Central Tibeto-Burman (=Kuki-Chin) languages may exhibit a verbal stem alternation. Recent work with Rengmitca, a highly endangered language of Bangladesh, has yielded a naturalistic text corpus which reveals the prevalence of stem alternation in the language. This finding is significant because up to now, there has been little evidence for the stem alternation in the Khomic (Southwestern) branch of South Central, which includes also more extensively studied languages like Khumi, Mro-Khimi, and Lemi. This talk will provide an exhaustive account of the stem alternation in Rengmitca based on the corpus.

Formally, stem alternation in Rengmitca is limited, barring any so far undetected tonal manifestations. Unlike other South Central languages, where the alternation may involve numerous patterns, in Rengmitca it appears to involve only cases of *(C')CV* vs. *(C')CVk* (Form 1 vs. Form 2), for stems which have an alternation.

The distribution of these stem alternants involves similar parameters to those seen for other South Central languages (see Bedell et al. 2013):

A. imperative Form 1 (example 1) vs. indicative Form 2 (example 2):

(1) …m'khå-kång   kaj   nu-wet-dök   pa=ö   hajkek
     bead-tree   1S   see-PFV-REAL father=VOC   dao

     ng-<u>la</u>-haj   m'rek   ng-<u>la</u>-haj   nak-p'=ti
     VEN-<u>take1</u>-APP   axe   VEN-<u>take1</u>-APP   say-BEN=EVID
     ' "…I saw a bead tree. Father, bring a dao, bring an axe!" he said to him.'
     (99.106)

(2) ah   <u>lak</u>   hajkek   då-wet-dök=ti
     INTERJ <u>take2</u> dao   cut-PFV-REAL=EVID
     'Ah, he (the father) took a dao and cut it.' (100.107)

B. irrealis Form 1 vs. realis Form 2, both illustrated in 3:

(3) t'ma   kaj   <u>på</u>-cam-rån=ti   <u>påk</u>
     jungle.cat   1S   <u>go.up1</u>-ANDAT-PERS=EVID   <u>go.up2</u>
     'The jungle cat (said), "I'm going to (still) go up," and he went up.' (158.13)

C. negative Form 1, seen in 4, vs. affirmative Form 2, seen in 5:

(4) nakdökla   nawnit   ng-<u>wö</u>-'ö-rån=k'hö…
     then   3D   VEN-<u>come1</u>-NEG-PERS=TEMP.LOC
     'Then, when they had not yet arrived…' (104.7)

(5) ng-<u>wök</u>-wet-dök=k'h'=lö   ng-nök
     VEN-<u>come2</u>-PFV-REAL=TEM.LOC=TOP   VEN-bring
     'When they came, they brought them.' (105.18)

Classifiers of Asamiya and Bangla- A comparative view

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Abstract

Classifiers are affixes that are used in various languages to indicate the grammatical or semantic classification of words. "Classifiers are generally defined as morphemes that classify and quantify nouns according to semantic criteria. Classifiers classify a noun inherently. They designate and specify semantic features inherent to the nominal denotatum and divide the set of nouns of a certain language into disjunct classes "(Senft 2000: 21). Classifiers system are found in the languages of Asia,Oceania,Australia,Africa and America.Among the New Indo Aryan languages Bangla, Asamiya ,Oriya, Maithili and Marathi and among Munda family Santhali, Kurka and Malto made limited use of classifiers.Asamiya although an Indo Aryan, like other Sino Tibetan languages - Boro, Garo, Rabha,Dimasa , Kokborok makes use of large number of classifiers for almost everything or for every shape. The present paper makes an attempt to compare and contrast the occurances and the use of classifiers among the sister language- Asamiya and Bangla.Although, both Asamiya and Bangla have SOV word order but they share some common and uncommon facts about classifiers.The study is confined to standard Bangla and standard Asamiya.

Effective early literacy instruction in Assamese: the role of decoding

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This paper will study the role of decoding in designing effective early literacy instruction in Assamese. Early literacy is often defined as learning to read in any language. The process of learning to read involves the mapping of phonological units to written symbols. In case of Assamese, the primary unit of writing is the **akshara** or orthographic syllable (McCawley 1997 has called it a graphic syllable). In the first two years of schooling children basically learn to decode words and simple sentences in terms of the **aksharas**. In the present context, the term 'decoding' refers to sound-symbol correspondence. The skill of decoding is considered to be the hallmark of fluent and automatic reading (Louisa C Moats, 1988). However, in the existing practice of early literacy in Assamese children fail to progress in reading as per their age and grade. Herein lies the motivation for this study.

The opening section of the paper will discuss early literacy and the skills that are involved in the process of learning to read. Sub-skills such as letter recognition, blending, segmentation, spelling etc. will be highlighted along with differences in the decoding instruction for Assamese made necessary by the nature of its orthography. Since the primary unit of Assamese is the *akshara* or orthographic syllable, it will be shown that the decoding instruction for the young learners of this language will need to be different from that of alphabetic languages. Such a need can be seen from the fact that Assamese has less sounds and more symbols representing these sounds. This complex sound-symbol correspondence in the language creates a challenge for the learner. For example, there are some *akshara*s such as শ, ষ, স, which are different in shape, but have identical sounds. A further argument in favour of a distinct approach to decoding instruction comes from the complex orthographic representation of the vowel sounds of the language. The secondary vowels or the diacritic markers do not occur linearly as per the temporal order of speech. It will be shown that *akshara* naming and spelling are two most important skills required for skilled decoding of such phenomena in Assamese.

The next section of the paper takes up another complex issue that poses great difficulty for young learners of Assamese namely, conjunct graphic syllables. The three *akshara* clusters – ন্দ (ন+দ), ন্থ (ন+থ), ন্ত্ৰ (ন+ত+ৰ) can be cited as examples. Here, the first cluster consists of shapes that are easy to recognize since their original shapes are retained in the resulting

conjunct shape. However, this transparency of correspondence is not found in the second cluster where the conjunct shape does not match their original shape. The third cluster consisting of three graphic constituents represents a further degree of difficulty for children to decode. Decoding appears to be more challenging when the resulting akshara clusers does not match the original shapes of their constituents. The need for such complex graphic syllables to be taught explicitly is highlighted here.

In the final section, the above aspects of Assamese early literacy will be considered in the light of two important theoretical notions relating to effective early literacy instruction. These are aligning decoding instruction with the structure of the language and the reading development of the children (Moats 1988). Both are part of an approach known as "Code Emphasis" (Liberman & Liberman, 1991).

Key Words: *Akshara*, Decoding, Explicit Teaching

Pre-nasalized Phonemes in Zeliangrong Languages

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Zeliangrong languages consist of Zeme, Liangmai, and Rongmei. It is generally believed that these three tribes are the descendants of the same ancestor and therefore, they have a common ethnic, linguistic, custom, social and cultural affinity. The name Zeliangrong was coined to be called as one entity to cover the whole community and resolved to accept as the composite name for ages to come, in Imphal on the 15th February, 1947. They are spoken in Assam, Manipur and Nagaland. Ethnically, they are Mongloids and their language belongs to Kuki-Naga section of the Kamarupan group of the Baric sub-division of Tibeto-Burman family of languages (Matisoff, 2001). The website of Makaam Foundation states that the total population of Zeliangrong in Assam, Manipur and Nagaland according to 2011 census of India stands approximately at 4.5 lakhs.

The aim of this paper is to provide a brief description of pre-nasalized phonemes which are present in these three languages. Liangmai have eighteen pre-nasalized phonemes, Zeme and Rongmei have seventeen pre-nasalized phonemes each. Like other Tibeto-Burman languages, Zeliangrong languages are not only a tonal languages, it lacks the voiced aspirated stops.

SOUND SYSTEM OF SEMSA

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Abstract

Dimasa is the name of the language as well as the community that speaks the language. Dimasa are one of the major Kachari tribes of Assam having its distinct culture and identity. Culturally, the Dimasas are mongoloids origin and their language belongs to Tibeto-Burman language family. Dimasa has seven regional dialects, viz. (a) Hasao, (b) Hawar, (c) Dembra, (d) Dijuwa, (e) Hamri, (f) Walgong and (g) Semsa. Semsa is the one of the dialect of Dimasa and they belong to Tibeto-Burman language family. The speakers of Semsa are very few in number. Semsa is spoken in Semkhor village, which is located in Dima Hasao (North Cachar Hills) district of Assam. It is situated in the western side of Makalu and 29 kms away from Maibang. Semsas are the considered as the topmost elite warrior group amongst the Dimasa since time immemorial. As the inhabitants are confined to this small and uneven area, it is now thickly populated as a result of which six new villages of the Semsas have been formed at present.

The present paper entitled sound system of Semsa dialect of Dimasa. The present study is divided into two parts: segmental and supra-segmental. The segmental part will discuss the inventory of phonemes, distribution of phonemes, consonant cluster, diphthongs, and syllabic structures. The supra-segmental part will discuss the tone. The dialect has twenty seven phonemes out of which nineteen are consonants, six are vowels and two are tones. Voicing is the distinctive features in case of consonantal phonemes in Semsa dialect. There are three nasals /m, n, ŋ/, among them, the velar nasal /ŋ/ cannot occur in word initial position. In Semsa dialect consonant cluster are mostly found in initial and medial position. Semsa dialect does not have final cluster. The syllabic structure of Semsa dialect are classified into monosyllabic, disyllabic, tri-syllabic, tetra-syllabic, penta-syllabic and hexa-syllabic. In Semsa dialect fricative sound does not occur in the syllable final position. At the end of the paper the supra-segmental will be discuss the tone of the Semsa dialect. It has two tones viz. high and low.

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An Overview of Amsohtai

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Amsohtai is a variety of Khasi spoken in Amsohtai village located in Amlarem of Jaintia Hills district in Meghalaya. Amsohtai has a total population of 424 people of which 220 are males while 204 are females as per Population Census (2011) of India. There are about 90 houses in Amsohtai village and Amlarem is the nearest town to Amsohtai.

The aim of the paper is to give an introductory description of Amsohtai, in particular the focus of the paper will rest on the phonological and morphological aspects of the variety. The paper will also attempt to establish the typology of the variety in relation to other related varieties such as Khasi, Pnar and Mnar. Besides, the occurrence of Labialization and Nasalization in Amsohtai is quite peculiar considering the fact that such phonological processes are not attested in the aforementioned varieties of Khasi. Hence, the paper will venture into oddities found in Amsohtai.

Intonation in Khasi: A Preliminary Study

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Khasi is an intonational language. It uses pitch post-lexically to give a certain meaning to the utterance as a whole. Khasi displays tonal events which lend prominence to certain stressed syllables and others which mark the edges of constituent phrases. Various Khasi sentence types including statements, and interrogatives, imperatives, etc. relate to various intentions of the speaker thus emphasizing the speakers' different attitudes and the meanings they communicate with the listener.

The study will attempt to describe Khasi intonation patterns mostly through investigation of pitch realization. It will focus on representation of intonational features such as **tone units** (constituents); **nucleus** (tonic syllable is the stressed syllable in an utterance that carries major intonation contour); and **nuclear tones** (the assignment of a specific tone on the tonic syllable). Additionally, the paper will focus on the role of stress in forming the intonation pattern of Khasi which is basically realised through prominence. Stress deals with prominence. Schane's (1979:483) definition of stress stipulates that "prominence is manifested as intensity, pitch, duration, and/or through vowel quality". In order to study intonation, one needs to consider the primary and secondary stress patterns in an utterance (Cruttenden, 1986). The whole tone group is divided in various constituents on the basis of stressed and unstressed syllables (Roach, 1983).

The linguistic fieldwork methodology will be employed for this study:

1. Informants: The informants for this research will be those speakers of Khasi whose mother tongue (L1) is Khasi. Informants will include speakers of different age groups, gender, and professions.

2. Tools: The tools for the linguistic fieldwork will include interviews, questionnaires, audio/tape recorder and PRAAT software.

3. Data: The data will consist of the following five main phrase types: 1. Declarative statement: utterances that give information and can answer the question what happened, 2. Absolute questions: questions that can either be answered with yes or no, or those that present a choice between two or more options, 3. Wh-questions: information-seeking questions that ask who, what, when, where, how, and why, 4. Echo questions: questions repeated to ensure understanding or for some other pragmatic purpose 5. Imperatives: statements commanding an interlocutor to take some action.

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A Distinction of the Case Systems of Standard Khasi, War Khasi and War Jaiñtia: A Comparative Study.

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Abstract

This study will undertake a comparative approach of the syntax of the case systems of Standard Khasi and its two varieties Lamin and Umniuh-Tmar. Lamin belongs to the War-Jaiñtia dialect of Khasi and is spoken in Lamin village situated in Amlarem Block in Jaiñtia Hills District. Umniuh-Tmar, on the other hand, is a War-Khasi dialect of Khasi and is spoken in Umniuh-Tmar village located in the East Khasi Hills District. The main aim of this study is to compare and contrast the similarity and variation between these varieties when compared with standard Khasi. This study also aims to present a cross-linguistic survey of the main types of case systems of these varieties and to account for the syntactic analyses of how case as a grammaticalised category encodes semantic and syntactic meaning at the noun phrase level in these varieties. This is the scope of this study. It is hoped that it will make a contribution not only to the comparative grammar of the Khasi languages, but also to the ever growing body of language universals.

Keywords— Syntax, Standard Khasi, War-Khasi, War-Jaiñtia, Case Systems, comparative study.

Numerals in Deori Language

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Deori is a Bodo-Garo language of Tibeto-Burman language family. Deori is spoken in Lohit District of Arunachal Pradesh and in Lakhimpur, Dhemaji, Tinsukia and Jorhat District of Assam. According to UNESCO's 'Atlas of the World's Languages in Danger (2009)' report, Deori is a critically endangered language. Deori language has four dialects: Dibongiya, Borgiya, Tengaponiya, Patorgiya. But now the Patorgiya dialect is totally extinct. Dibongiya is the standard variety of Deori language, which is spoken mostly in Bordeori Village of Narayanpur, Lakhimpur district of Assam.

This paper is an attempt to investigate the numerals and numerical system of Deori. The counting system of Deori is up to 1 lakh. Most of the speakers count only up to 4. The numerical system in Deori language is different from other language. Because they use body parts i.e. the hand for counting the numbers after 5. They have both decimal and bi-decimal numeral systems. Also, they use adding and multiplication in their counting system.

In counting system they use various numerical words for different things and for different shape, size, human, animal etc. For example-

gu - the prefix is used after an animate things like animals, birds etc. and the prefix is only used to show number 1 to 4

such as guza 'one', guhuni 'two', guŋda 'three',gutʃi 'four'. For example-

Musu guza   - 'one cow'

   Here, -za is referred to one and like the prefix gu-,ku-,mu-,ti-,ke- are some prefixes which shows numbers. Like the suffix –za there are various suffix which refers numbers. These suffixes are -ini,-tʃa,- ŋda , -tʃi etc. and the numerical words are guhuni,muhuni means two, guŋda, muŋda means three, gutʃi,mutʃi means four and so on.

The Tense Suffix *-lei* in Maram

Bobita Sarangthem (Tezpur University)
Niharika Dutta (Gauhati University)

This paper describes the tense suffix *-lei* in Maram, a language spoken by a Naga community who lives in the Senapati district of Manipur. It belongs to the Kuki-Chin sub-group of the Tibeto-Burman family and is spoken by around 37,000 people spreading across Senapati. The data is collected from Rajaimai village of Senapati.

The paradigm of tense markers consists of only one tense marker -lei in different tones. In a sentence, which expresses non-progressive event, the tense marker directly follows the verb base, as illustrated in (1). The morpheme *-lei* with a level mid tone codes events which are either taking place at the time of speech or takes place habitually. The morpheme *-lei* with a high falling tone codes event which are located in the past relative to the time of speech, as illustrated in (2). The morpheme *-lei* with a low falling tone suffixed to a morpheme *taŋ-* expresses a future event, as in example (3).

Events which are expressed as completed relative to a given point of time have a different morpho-syntactic structure. The verb complex consists of a lexical verb and a multi-morphemic particle which follows the lexical verb. The post-verbal particle consists of the progressive event marker *tak-*, followed by the temporal morpheme *-lei*, as illustrated in (2).

(1) *i   tiŋtʃoi   atak   ʈu lei*
     1SG   morning   rice   eat PRES
     'I eat rice in the morning.'

(2) *akau-nə   aməi-go   ʈu   tak-lei*
     tiger-SUBJ   man-OBJ   eat   PERF-PST
     'The tiger has eaten the man.'

(3) *i   tiŋtʃoi   atak   ʈu   taŋ-lei*
     1SG   morning   rice   eat   FUT
     'I will eat rice in the morning.'

Keywords: *Maram, tone, lei, temporal morpheme.*

The Past Tense in Assamese

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Abstract

The present paper investigates the past tense in Assamese from Cognitive Linguistics point of view. We notice that the present is unmarked whereas the past and future are marked for tense in Assamese. In the traditional linguistic literature of Assamese such as Kakati (1995), U N Goswami (1997), Bharali (2000) and G C Goswami (2000), the morpheme *–il* is identified as the past tense marker in the language. In designating *–il* as the past tense marker the contrast between "past" and "past with present relevance" is, however, missed. On the contrary, the current paper argues that the past tense in Assamese is marked by *–isil* which is evident from the example in (1).

1. *arune   kitāpkhan   kinisil*
   arun-e   kitāp-khan   kin-isil
   arun-nom   book-clf   buy-past
   'Arun bought the book.'

The situation in (1) is located prior to the moment of speaking, i.e. the past time and is completely detached from the present without any present relevance. We go for a further test to establish that *–isil*, not *–il*, is the past marker. Consider the examples in (2) and (3) with the time adverb *eimātra* 'just now' to establish the fact.

2. *moi   eimātra   bhāt   khālo*
   moi   eimātra   bhāt   khā-l-o
   I-nom just now   rice   eat-perf-1p
   'I have just now eaten rice.'

3. **moi   eimātra   bhāt   khāisilo*
   moi   eimātra   bhāt   khā-isil-o
   I-nom just now   rice   eat-past-1p

The time adverb *eimātra* 'just now' is compatible with *–il* (as in 2) as the situation involved has a definite connection with the present, but not with *–isil* (as in 3) as the situation involved is completely detached from the present. We claim in line with Borah (2010) that *–isil* is the past tense marker in Assamese. It is worth noticing here the observation made in Dahl (1985) and Bybee *et al* (1994) that the past is a cross linguistic category and is predominantly marked morphologically.

Keywords: past marker, present relevance, time adverb.

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Language Preference: The case of Sumi speech community in Dimapur, Nagaland

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Abstract

Keywords: language, language contact, language preference, language attitude, Sumi, Dimapur.

Language contact plays an important role in the language preference and the language attitude of the people. Sumi is one of the major tribes in Nagaland inhabiting Zunheboto, Dimapur, Kohima, Wokha, Kiphire, Mokokchung, and Tuensang. This study is carried out in Dimapur district which is one of the main towns in Nagaland. Dimapur is densely populated districts where a number of Naga languages, as well as other languages, coexist side by side. This research examines the language preferred by the speakers of Sumi speech community in Dimapur with special reference to various situations. In order to achieve the objectives of the study, the data is collected with the help of questionnaire from 120 Sumi respondents who reside in Dimapur for more than 20 years, covering different age group, gender, and occupation. The data is analyzed through statistical means. The lists of languages preferred are Sumi, English, Hindi, Nagamese, and other languages. The result shows that language preference at home is different from that of language preference outside. The respondents have a positive attitude towards their mother tongue as well as other languages.

Conditional Conjunctions in Assamese: Structure and Function

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The present paper is an attempt to analyse and discuss some important concepts relating to the conditional conjunctions in Assamese, a major Indo-Aryan language spoken primarily in Assam. This study will explore the form, function and distribution of conditional conjunctions that make it possible for two different ideas to hinge upon each other within one sentence. Conditional conjunctions encode additional information by enabling non-finite forms to express conditionality and temporal circumstances.

 The empirical methodology of Corpus Linguistics will be applied to the area of Assamese and concordancing will be used as the primary tool for the language-centric analysis. The CIIL-Lancaster Assamese corpus will be used as the source of data to be collected for the different types of conditional conjunctions discussed in the paper.

The study will focus on one important way of introducing the structure of condition in Assamese - inflectionally, i.e, by suffixing a bound morpheme to the verb root. The verb of the dependent clause of a conditional sentence carries the inflectional morpheme, more specifically a non-finite form, which is not fully inflected for tense and person as evident in the following example :

1.   moi   kɔtʰɑ-tʊ   kʊ-ɑt   teõ   buz-i   pɑ-l-e

        1SG   matter-DET   tell-NON.FIN   3SG+HON   understand-CONJT   get-PST-3

        "He could understand the matter only when I spoke about it."

Some other non-finite forms are also used to indicate similar functions that will be dealt with here.

While discussing the function of conditional conjunction as part of sentence structure, the subject-verb agreement of the dependent clause and the temporal expression of the inflectional form will also be examined.

NUMBER IN MYMENSING

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ABSTRACT

Mymensingh is a dialect of standard Bengal. It is spoken in Morigaon, Nagaon, Sonitpur, Borpeta, Goalpara and Lakhimpur districts of Assam. Although Assamese is the lingua franca as well the major language this dialect is used informally people like among friends circle and in home domain. But formally they speak the dominant Assamese language. They have already adopted Assamese as their mother tongue. The speakers of this dialect ate known as 'Miya Muslims'.

The present paper investigates the number of Mymensingh of Morigaon district (Assam).There are two types of number viz. singular and plural. Plurality is expressed by the addition of suffixes to nouns and pronouns suffixes such as**{-di}, {-ra},{-ti}**. The plural suffix **{-di}** is used with human and non-human nouns, the plural suffix **{-ra}** is used with the kinship term and with personal pronouns, while the plural suffix **{-ti}** also used with human and non-human nouns. The main objective of the paper is to describe the number of Mymensingh of Morigaon.

For examples:	SL	PL
	/gor/ 'house'	/gordi/ 'houses'
	/amgas/ mango tree	/amgasti/ mango' tree'
	/bai/ 'brother'	/baira/ 'brothers'

It is worth mentioning here that plurality is also expressed by the reduplication of nouns, , adverb, adjective and interrogative pronouns.

 For example:

   (1) Reduplication of nouns:

                /gore gore/   'from house to house'

   (2) Reduplication of interrogative pronouns

                /ki ki/   'what are (the objects)

   (3) Reduplication of adverb:

                /lahe lahe/   'slowly slowly'

   (4) Reduplication of adjectives:

                / kala kala/   'black black'

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Numerals and its sub-classifications in Sukte

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ABSTRACT

This paper aims to present my findings, observations and knowledge about the numerals found in Sukte language Sukte is a tribal language found spoken by one of the tribe of Manipur, an Indian state located in north-eastern part, in the same name. The term 'Sukte' was derived from 'Sokte' in the form of compounding as 'Sok', to go southwards and 'te' the plural suffix indicating person, literally people of the southwards or lowland. This language is placed under the Kuki-chin group of Tibeto-Burman sub family of languages (Grierson 1903). It is closely related to many other languages or dialects of Kuki-chin group of languages namely, Paite, Chorai, Chiru, Chothe, Gangte, Guite, Kaiteng, Ranglong, Rangkhol etc.

Numerals are one of the remarkable feature of Sukte language. They are adjectives which are followed by noun. Broadly, they can be classed as 1) Cardinal and 2) Ordinal. Cardinal numbers have more complex and more formal structures whereas the ordinal numbers are very simple in their structures.

The classification of numerals are discussed below:

1) Cardinal Numbers: Cardinal numbers are used in counting. It has two types namely;

i) Basic numerals and ii) Compound numerals. Basic numerals include twelve basic numerals. They are 1 to 10, 100 and 1000. Compound numerals are of three types. They are

a) Additive compound numerals. Example: som-le-k^{h}ət 'eleven', etc.

b) Multiplicative compound numerals. Example: somni 'twenty', etc.

c) Multiplicative-cum additive compound numerals. Examples: The numerals from 21 to 29, 31 to 39, 41 to 49, 51 to 59, 61 to 69, 71 to 79, 81 to 89, 91 to 99, 101 to 110, etc. are all multiplicative-cum-additive compound numerals. And other three forms of multiplicative-cum-additive compound numerals will also be shown in this paper.

2) Ordinal Numbers: Ordinal numbers are derived from cardinal numbers by adding the suffix –na to the cardinal number except the number 'first'.

Example: məsəpen 'first' nina 'second' t^{h}umna 'third',etc

Besides, under numerals several types of measurements like grain measurement, length measurement, liquid measurement etc, in Sukte language will also be shown .Thus, this paper will attempt to present the detailed study of numerals in Sukte.

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Compounding in Vaiphei

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The Vaiphei is one of the hill tribes of Northeast India having their own language, culture and ethnic identity. The Vaiphei is the name of the language and the community. Linguistically, Vaiphei belongs to Kuki-Chin group of Tibeto-Burman language family (Ethnologue, 2017). It is mainly spoken in Churachandpur district of Manipur and Dima Hasao district of Assam. The total population of Vaiphei speakers in India was 39,673 according to 2001 census of India. Compounding is one of the common linguistic features of the languages of the Southeast Asia and it plays a significant role to form new words. Therefore, Goddard (2005) supported the fact that "the Sinitic languages, and most of the languages of mainland Southeast Asia, do not use much affixation for derivational purposes but they use compounding a great deal. Many of these languages have a preference for two-element compounds". As a language of this sub-continent, Vaiphei exhibits the same morphosyntactic feature as compounding is one of the productive word formation processes in the language.

The present paper is an attempt to explore different morphosyntactic aspects of compounding in Vaiphei. Vaiphei employs different types of compounding with different morphosyntactic functions as such (i) noun + noun compound (ii) noun + augmentative compound (iii) noun + diminutive compound (iii) noun + verb compound (iv) verb + verb compound (v) numeral compound etc. Furthermore, noun + noun compound is the most productive type of compound in the language as many other Tibeto-Burman languages of Southeast Asia do.

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Pronominal Prefixes in Bodo-Garo Languages

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The term 'Bodo-Garo' is extensively used by Benedict (1972) in the classification of Tibeto-Burman languages in his STC. The 'Bodo-Garo' is one of the sub-groups of languages of the Tibeto-Burman family which includes Boro, Garo, Deori, Dimasa, Kokborok, Rabha, Tiwa, etc. and all of them are spoken in Northeastern part of India including neighbouring countries like Bangladesh, and Bhutan.

Bodo-Garo kinship terms are nominal bound roots and the pronominal prefixes play a significant role to give complete sense of the kinship terms. More specifically, the pronominal prefixes are used to occur inherently with kinship terms, and body parts to express term of address and references. Besides, the pronominal prefixes are also used to express sense of possession and ownership. It is worth mentioning here that kinship terms with a- minor syllable are well attested, cross linguistically, among many TB languages (Van Breugel 2008). Matisoff (1973) called this a- prefix a vocative of kinship terms and noted that it is widespread in TB languages and Chinese, as well. Bodo-Garo exhibits progressive vowel harmony, whereby the vowels of pronominal prefixes harmonize with the vowel of the kinship roots in terms of tongue height or lip rounding.

Pronominal prefixes in Bodo-Garo

Persons	Dimasa	Boro	Kokborok	Garo	Rabha
1st	a-	a-	a-	a-	ai- ~ a-
2nd	nV-	nV-	nV-	nV-	nV-
3rd	bV-	bV	bV-	bV-	bV-

The present paper is an attempt to describe function and usage of pronominal prefixes in five Bodo-Garo languages of Northeast India namely Boro, Garo, Dimasa, Kokborok and Rabha.

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Word Order in Dimasa

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Dimasa is one of the under described Tibeto-Burman languages of Northeast India which is mainly spoken in Dima Hasao (formerly known as North Cachar Hills) district of Assam with a total population of 1, 11,961 (Census of India, 2001). Burling (2003) places Dimasa in Bodo-Konyak-Jinghpaw group of the Tibeto-Burman family of languages. Typologically, Dimasa exhibits many more features of TB languages namely tonal, mono-syllabic verb root, null relative pronoun, etc. and it also shares areal features of South Asian languages like SOV order, reduplication, classifier etc.

Most Tibeto-Burman languages have the verb at the end of the clause in SOV order (Okell 1994). Similarly, all Tibeto-Burman languages are OV, except for Bai and the Karen languages, which are VO (Dryer, 2003). Likewise, Dimasa is a verb final language and it follows the SOV word order and the alternative order of words in the language is OSV. Besides, Dimasa within Tibeto-Burman languages generally share a variety of other word order characteristics typical of OV languages as observed by Dryer (2003): in employing postpositions rather than prepositions, in placing genitive modifiers before the possessed noun, in placing relative clauses (if they are externally headed) before the head noun, in placing postpositional phrases before the verb and so on.

The present paper is an attempt to describe the order of grammatical elements in Dimasa such as the order of noun and verb, order of noun and adjectival, order of noun and relative clause, order of noun and numeral, order of noun and demonstrative, order of adverb and verb, order of negative particle and verb and so on. The paper will also examine how far the Dimasa word order conforms to the language universals proposed by Greenberg (1963).

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Numerals in Dhiyan
[S. Sulochana Singha (Assam University)]

Abstract:

Dhiyan or Dehan is the name of language spoken by Koch-Rajbangshi people of Barak Valley of Assam. Dhiyan is mainly spoken in ten villages in the Eastern part of Barak river namely Horinagar, Japirbon, Leburbon, Gororbon, Dewan (Labok) or Dewan Bosti, Narayanpur, Larchingpar, Thaligram, Lakkhichora, and Digli. Ethnically, they are Mongoloids and their language belongs to the Indo-Aryan language family. However, Dhiyan is absent in any classification of Indo-Aryan languages. So the classification of Dhiyan language under the Indo-Aryan language family is completely based on the shared typological features of the other Indo-Aryan languages. The total population of Dhiyan speaking Koch-Rajbangshi in Barak valley is estimated about 5000 in approximate.

Numeral in Dhiyan is one of the sub-types of nominals denoting numbers. The Dhiyan numeral system is mainly of vigesimal type i.e., 20 based numeral system. The numerals from one to twenty are the basic numerals i.e., they are simple underived numerals. It is also observed that the basic numerals in Dhiyan are similar to the numerals which are found in most of the Indo-Aryan languages like Bengali, Assamese, Oriya, Bhojpuri etc. It may be the reason that Dhiyan language belongs to Indo-Aryan language family or there have been long language contact with the neighbouring Indo-Aryan languages of the region. Besides, the higher numerals in the language are formed by compounding and the numeral *kuri* 'twenty' is merely used to form higher numerals. Structurally, numerals can be classified into following categories viz., (i) cardinal (ii) ordinal (iii) fractional (iv) multiplicative (v) distributive (vi) restrictive and (vii) approximate. The present paper is an attempt to describe the some of the morpho-syntactic aspects of the Dhiyan numerals, its kinds and formation in the light of descriptive approaches.

Key words: Dhiyan, Indo-Aryan, Numerals.

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ABSTRACT

Negation in Reang

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Reang is one of the under documented languages of Northeast India which is mainly spoken in Tripura and Chittagong hill tracts of Bangladesh. It is the second largest majority among the tribes in the state of Tripura. Ethnically, they are mongoloid and their language may fall under the Bodo-Garo group of the Tibeto-Burman language family.

Negation in most of the TB languages is expressed by means of affixation, i.e., either prefixation or suffixation and the both in some cases. In Reang, negation is expressed by means of affixation particularly prefixation and suffixation. It is worth mentioning here that the negation in Reang is formed at the clausal level but not at the constituent level. Therefore, the negative affixes are employed in Reang in order to negate the whole proposition or the clause. So the general negator 'ya' is used to negate declarative and interrogative sentences whereas negative prefix 'ta' is used to negate negative imperatives or the prohibitive. The negative particle 'ehe' is used to form the negative clause initially for one-word reply to a question or a statement. Besides, the negative existential 'kroi' meaning 'not exist' is postposed to the nouns to negate existential/possessive/locative constructions in Reang.. The lexical item 'sapho' is attached to express intensification in meaning in case of negative strengthening. The order of negative and verb in Reang is V-NEG. The present paper is an attempt to describe various negative strategies in Reang spoken in North Tripura district of Tripura.

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NEGATION IN VAIPHEI

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ABSTRACT

Negation is a grammatical form that expresses a contradiction of fact. The opposite pole of negative is affirmative or positive. However, the presence of negations in a sentence does not mean that an action did not take place; it might still be carried out. In the light of this, this paper attempts to discuss the different types and functions of negative particles in Vaiphei, a Tibeto-Burman language of the Kuki-Chin subgroup. Vaiphei is spoken in Manipur, Assam, Meghalaya and Tripura.

In Vaiphei, negation is mainly expressed by '*lɔ*' and '*pu*' which can be treated as major negation particles due to its frequent occurrences in the language and three minor negations: '*ki*', '*da*' and '*mɔ*'. The negative particles found in the language follow the verb. This paper discusses how declarative, imperative and interrogative sentences are negated, including a discussion on how double negatives are constructed in the language. In addition, strengthening negation are incorporated where some particle is use to stress or strengthen the negation.

Keywords: Negation, Vaiphei, Kuki-Chin and Tibeto-Burman language

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Fricatives and Affricates in Ao

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Ao, spoken in Nagaland, includes Chungli, Mongsen and Changki, each in turn having a number of varieties. A number of linguistic work can be found for the Mongsen varieties (Coupe 2003, 2007, Temsunungsang 2003, Walling 2017, Jamir 2017) and Chungli (Temsunungsang 2009).

While there are morphological and syntactic variations in these languages/varieties, the phonological variations are definitely more pronounced. It is from this phonological perspective that we examine the distribution of the fricatives (s, z, f, v, ʃ, ʒ, h) and affricates (ts, tsʰ, ʧ, ʧʰ) in the Mongsen varieties, Changki, Standard Chungli, and Ungma Chungli. We then examine how the fricatives and affricates correspond across these languages/varieties. As shown below, the correspondence is not always straightforward (data for Khensa Mongsen from Walling 2017).

		Khensa	Mangmetong	Chungli
1	wash	fi	sə	-
2	pot	afu	apʰuʔ	ʧi-puʔ
3	umbrella	afi	ahi	anu-ʃi
4	fence	vi	ai	-
5	axe	avu	au	pu
6	explode	vuk	puk	apuk
7	flower (v)	vuŋ	puŋ	apuŋ
8	say	ʃa	sa	aʃi

In (1-3), /f/ in Khensa corresponds to /s, pʰ, h/ in Mangmetong and /p, ʃ/ in Chungli, while in (4-5), the /v/ in Khensa corresponds to Ø in Mangmetong but corresponds to /p/ in (6-7). Note that both Khensa and Chungli do not attest the labio-dental fricative. In (8), /ʃ/ in Khensa and Chungli corresponds to /s/ in Mangmetong.

Likewise, the affricates present an interesting distribution. In Mangmetong (Coupe 2007) and Chungli (Temsunungsang 2009), /ts/ and its aspirated counterpart can occur only with a schwa while /ʧ/ occurs with the other vowels. However, Khensa and Ungma allows for /ts/ to co-occur with /a/. This is exemplified in (9) below. In (10-11), Khensa still retains a /ts/ and /tsʰ/ as in the other varieties. In Ungma, we see a reversal for 'water' and 'rice' (11-12).

		Khensa	Mangmetong	Chungli	Ungma
9	call	tsa	ʧa	aʧa	atsa
10	hit	tsʰək	tsʰək	atsək	aʧaʔ
11	water	atsə	atsə	tsə	ʧi
12	rice	aʧa	aʧa	ʧi	tsə

In this paper, by looking at the distribution and correspondences of the fricatives and affricates in the various Ao languages/varieties, we hope to present the phonological reasons behind such variations.

Inter-speaker variability in Sumi case marking
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Sumi is a Tibeto-Burman language (Angami-Pochuri subgroup) spoken in Nagaland, North-East India. Like many Tibeto-Burman languages (see Chelliah & Hyslop 2011), Sumi displays optional/ differential case marking of core arguments, i.e. it has a system of case marking that does not merely encode grammatical/syntactic relations, but also semantic and discourse pragmatic information, which may include: animacy of the referent, contrastive focus etc. In Sumi, A arguments of transitive clauses are obligatorily marked by an enclitic *=no* or *=ye*, while S arguments of intransitive clauses take *=no*, *=ye* or are morphologically unmarked. Previous work, based on a handful of speakers, has found that case marking is sensitive to the semantic transitivity of the clause, but also depends on whether a speaker wishes to highlight the argument as the doer of an action (Teo 2012).

In this paper, I present new data that considers inter-speaker variation in case marking, comparing situations where we find more inter-speaker variation vs. those where we find more agreement across speakers in their choice of case marker when describing an event. Examples (1)-(3), which describe a man who is sleeping, illustrate a situation where we find high inter-speaker variability in case marking. In contrast, to describe a scene where a man is pushing another man, speakers consistently use *=no* to mark the pusher. The data suggest that certain factors, e.g. animacy of the referent, may be important, but only to certain speakers in certain situations.

(1) *Zü*   *a-ni ,*   **timi   hi-pa-u=ye**   *zü*   *a-ni.*
    sleep   PROG-NPST   person PRX-NZR-DEF=*ye*   sleep PROG-NPST
    'Sleeping, this man is sleeping.' [TA2-transitivity-01]

(2) *Zü*   *a-ni ,*   **a-puh   lakhi**   *zü*   *a-ni.*
    sleep   PROG-NPST   NRL-father   one   sleep PROG-NPST
    'Sleeping, a man is sleeping.' [MA1-transitivity-02]

(3) **Timi=no**   *zü*   *a-ni.*
    person=*no*   sleep   PROG-NPST
    'A person is sleeping.' [TA1-transitivity-01]

Despite the probabilistic nature of optional case marking, few studies have considered inter-speaker variation in such systems. Such work has the potential to reveal how systems of optional case marking have developed, as well as how they might continue to evolve over time.

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A sociolinguistic comparison between two pidgin languages of North East India

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The objective of this paper is to study the process of creolization in two pidgin languages of North East India namely Nagamese and Sadri from a sociolinguistic perspective. Both the languages have developed from Indo-Aryan languages and serve mainly as a Lingua Franca. While Nagamese is used by speakers of different Tibeto-Burman languages in Nagaland, Sadri is spoken by speakers of Austroasiatic and Dravidian origin in Assam. However, while Nagamese originated in North East India, Sadri originated in Central India and then migrated to North East India in 19th century. Thus, it is significant that Sadri is not confined to the place of its origin and Nagamese is spoken in Nagaland only. Nagamese and Sadri have been studied to a considerable extent in the past and there are claims that both languages are in the process of creolization. According to Holm (2010) creolization includes a pidgin language in its ancestry and a creole language is spoken natively by an entire speech community. Also, from Neumann-Holzschuh and Schneider (2000) it is known that, there can be different degrees of creolization and both linguistic and extralinguistic mechanisms contribute to the process of creolization. The present study reveals that Nagamese and Sadri are at different stages of the creolization continuum. Whilst, a comparison of linguistic characteristics in the two languages is yet to be achieved, comparison of sociolinguistic characteristics provides evidence that Sadri is more creolized than Nagamese. It is found that there are monolingual Sadri speakers in Assam who originally had Austroasiatic or Dravidian ancestry whereas, monolingual Nagamese speakers are rarely found in Nagaland. Thus, it is found that Sadri speaking community in Assam has undergone a loss of their heritage language and has adopted a pidgin language as their native tongue. On the other hand, the Nagamese speaking community vitally uses their heritage languages. The reason behind this difference is observable from sociolinguistic parameters such as (a) language attitude (b) domains of language use (c) language registers (d) language standardization and (e) social stratification. Hence, this study elaborates on these parameters to show the difference in the degree of creolization between Nagamese and Sadri.

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Compounding in Khezha

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Abstract

Keywords: Khezha, Word formation, Compounding

Khezha belongs to the Angami-Pochuri sub-group of the Tibeto-Burman language family. According to the Census of India (2001), the total population of Khezha speakers is 40,768 approximately. It is spoken mostly in the Phek district of the Southeast Nagaland and Ukhrul district of the North-East Manipur. Till date, not much linguistic work has been done on Khezha. Therefore, the purpose of this study is to examine compounding in Khezha. 'Compounding is a process by which a compound lexeme is derived from two or more simpler lexemes' (Matthew 1991, p.82). In Khezha, it forms as one of the important major processes of word formation where two or more roots are combined together to form a new word. This paper discusses the various ways in which compounds can be formed in Khezha (Noun+Noun, Noun+Verb, Noun+Adjective, Verb+Verb, Verb+Adjective, etc.). It also attempts to describe the types of compounds such as formal and semantic compounds. Formal compounds can be sub-divided into root or primary compounds and synthetic or verbal compounds. Semantic types of compounds can also be further sub-divided into copulative compounds, possessive compounds or exocentric compounds, determinative compounds or endocentric compounds and adverbial compounds.

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A Preliminary Acoustic Study of Tones in Dapzal Dialect of Paite
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Paite is an under studied Kuki-Chin language of the Tibeto-Burman language family spoken mainly in Churachandpur district of Manipur in North East of India. It is also spoken in some parts of the neighbouring states like Assam, Mizoram, Meghalaya, Arunachal Pradesh and Nagaland (Yumnam, 2010). There are 64,100 native speakers in India (Census of India, 2001). There are two Paite dialects spoken in Manipur, namely, Lamzang and Dapzal (Singh, 2006). Like most of the Tibeto-Burman languages, Paite is a tone language which has different descriptions in the existing literatures. Singh (2006) has stated that Lamzang dialect has five contrastive tones while Yumnam (2010) reported that the same dialect has two lexical tones. On the other hand, there is no tone description of Dapzal dialect so far. Hence, the present study deals with the preliminary descriptions of tones in Dapzal dialect spoken in Lamka town in Churachandpur district of Manipur.

The present study provides an acoustic study of tones in Dapzal dialect of Paite by measuring the values of the fundamental frequency and the slope of the pitch by using recorded speech data obtained from 10 native speakers (7 male and 3 female). The recorded words are tonal minimal pairs of 10 distinct words (example, /bel/: *'pot'* – Level tone, *'early'* – Rising tone and *'to stay with'* – Falling tone) and each word is repeated thrice by each speaker. The F0 contour plot has shown that there are three contrastive tones in Dapzal dialect of Paite which are proposed as Level, Rising and Falling tones. The F0 contours of all the three tones have their onsets very close to each other while Rising tone has the most deviated offset. Rising tone starts to rise from 36% of the total duration with 155Hz and ends at about 173Hz. Level tone and Falling tone have similar F0 contour where there is falling contour which indicated that it is the slope of the F0 that has helped the speakers to distinguish the two different tones. This suggested that like in Mizo, another Kuki-Chin language where the F0 slope enhances in identifying tones (Sarmah & Wiltshire, 2010; Govind et al., 2012), the averaged F0 alone in Dapzal dialect of Paite is not sufficient to identify the tones of Level and Falling. Hence, the slope plays an important role. The present study will also examine if Dapzal tones have contextual effects by studying the variations of the three tones in all possible tonal combinations.

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Focus realisation in Barpetiya variety of Assamese

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The proposed paper studies contrastive focus prosody of Barpetiya variety of Assamese (henceforth BVA), which is spoken mainly in the capital town of Barpeta district and its surrounding areas. In their works, Twaha and Mahanta (2016) and Twaha (2017) have proposed that Standard Colloquial Assamese (henceforth SCA) and Nalbariya Variety of Assamese (henceforth NVA) phonologically mark contrastive focus with phrase formation and post-focus pitch compression. The present study undertakes to study how far BVA demonstrates similarity with or departs from these two varieties of Assamese as far as focus manifestation is concerned. Although BVA and NVA have been proposed by Goswami (1982) and Moral (1996) to form a homogenous group, both varieties maintain considerable variation from each other with regard to intonational realisation.

The paper will analyse and interpret intonational contours of BVA focused utterances using the Tone and Boundary Indices (ToBI) transcription system (Beckman & Ayers Elam, 1997). ToBI was developed as a measure to explicitly represent the autosegmental metrical model of intonational phonology, which was proposed in the works of Liberman (1975) Bruce (1977) Pierrehumbert (1980) Beckman and Pierrehumbert (1986) Pierrehumbert and Beckman (1988). The findings of the present study will be compared and contrasted with those of similar studies on SCA and NVA.

In the absence of any previous study on intonation and focus prosody of BVA, the present study will provide us valuable insights into the prosodic aspect of focus realisation in the variety.

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